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STRI-DHARMA

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WOMAN'S CAUSE IS MAN'S

The woman's cause is man's: they rise or sink
Together, dwarfed or Godlike, bond or free:
For she that out of Lethe scales with man
The shining steps of Nature, shares with man
His nights, his days, moves with him to one goal,
Stays all this fair young planet in her hands—
If she be small, slight-natured, miserable,
How shall man glow? but work no more alone!
Our place is much: as for as in us lies
We two will serve them both in aiding her—
Will clear away the parasitic forms
That seem to keep her up but drag her down—
Will leave her space to bourgeon out of all
Within her—let her make herself her own
To give or keep, to live and learn and be
All that not harms distinctive womanhood
For woman is not undevelopt man,
But diverse: could we make her as the man,
Sweet love were slain; his dearest bond is this,
Not like to like, but like in difference
Yet in the long years they grow
The man be more of woman, she of man;
He gain in sweetness and in moral height,
Nor lose the wrestling thews that know the world;
She mental breath, nor fail in childward care,
Nor lose the childlike in the larger mind;
Till at the last she set herself to man,
Like perfect music unto noble words.

—*Tennyson.*

THE WOMEN'S VERDICT

The leading and thinking women of India assembled in the All India Women's Conference at Karachi and Sind, have also added their voice to the uuiversal condemnation of the Joint Parliamentary Committee's report. "In the light of general criticism of the report" they say in their resolution "we know that the recommendations are unacceptable to all shades of representative opinion in the country. We, therefore, join in this universal protest and still hope against hope that a new constitution may be eventually created as will meet with general approbation." True it is hoping againt hope, but the Rulers of this country should be under no delusion that the J. P. C. report has given any satisfaction to or is welcomed by any section of the Indian community, male or female.

They are thrusting on this country a scheme of reforms which the women of India find to be wholly unsatisfactory both on general grounds and as affecting the particular interests of their sex. They are disappointed that their own representations have not been considered or are treated with scant respect and that equality of political status has not been conceded to them as demanded by their spokeswomen.

British Statesmen have ceased to trouble themselves with the expressions of Indian disapproval and are proceeding on the basis that what the autocrat gave must be accepted with bated breath and whispering humbleness. They feel that when the reforms are inaugurated there will be many to work them because not even the Congress has pronounced in favour of boycott. From bitter past experience, there will not be any boycott but that does not mean acceptance of the reforms with gratitude or an obligation to make a success of that which cannot be worked successfully in the interests of India.

All these commissions and conferences were a sheer waste of public money for the pretence of agreement by consent was completely given the go-bye towards the last stages and what the British Government was prepared to give—the shell without the substance—is going to be embodied in an Act of Parliament; and the world is already being told with all the instruments of publicity at the disposal of the British empire that India is going to be treated with an unexampled genorosity which is unparallelled in the history of the human race.

This J. P. C. constitution is said to be an act of great faith on the part of the British Nation, when democracy is in bad odour amongst many nations of the west. If that is really so, it is as well not to grant these reforms because even pronounced co-operators like the Indian Liberals do not want them; the Congress does not want them; and even the Muslims fight shy of them but for the communal award with which these reforms are inextricably bound up.

It will not take very long for Muslim leaders to realise that even the communal award is not an unmixed blessing and that Home Rule is the only solution for the political and economic evils of India and not communal awards.

British statesmen having sealed their ears against Indian protests have started a campaign of broadcasting in their own country to tell the British public and the listening earth the story of the birth of these great reforms which, by pursuing what they call the 'middle path', are going once for all to settle the Indian problem and promote British trade and investments.

Mr. Churchill will, of course, have his say denouncing the reforms as an abdication of trust and responsibility to the 'masses of India'. But to us at this distance, for whose benefit the scheme is prepared, it all looks like a drama in which Ram and Ravan play their settled parts—and it is a drama and nothing more.

That God's good man Mr. C. F. Andrews has been asked to play a minor part in this broadcast drama and whatever Bibhisan may say he is not going to turn the tide of events.

One or two Labour leaders are also to have their say but as the general election in England is approaching and they are not going to commit suicide by saying they will grant Home Rule for India!

KEEP UP ETERNAL YOUTH

The perfect loveliness of a woman's countenance can only consist in that majestic peace, which is founded in the memory of happy and useful years full of sweet records; and from the joining of this with that yet more majestic childishness which is still full of change and promise —opening always modest to be won and to be bestowed. There is no old age where there is that promise—it is eternal youth.—*John Ruskin.*

HISTORY OF INDIAN WOMEN'S MOVEMENT

ITS ACHIEVEMENTS AND FUTURE WORK AND ANXIETIES

BY MARGARET E. COUSINS, B.MUS.

Irish by birth and Indian by adoption, Mrs. Margaret E. Cousins was chiefly responsible for bringing into being the All-India Women's Conference, she is the wife of the famous Irish poet and Philosopher, Mr. James H. Cousins, now Principal of Madanapalle College, Mrs. Cousins has suffered much for India and her many services will remain enshrined in the hearts of Indians.

In this Article she traces the History of The Women's Conference, its rapid growth and hopes for the future. It is full of thoughtful suggestions and is bound to be of immense interest to all of us.

THE CONCEPTION.

In rapidly glancing over the history of the nine years of the existence of the All-India Women's Conference I see that it is following the law of growth of all vital organisms, and I would like to direct all well-wishers of India to the stages of that growth and its implications for the future as I see them. It was the wise father of Mrs. Huidekoper, who attracted her attention to the pleading of Mr. Oaten, Director of Public Instruction, Bengal at a prize-giving in Bethune College, Calcutta, of which she had been principal, that women "who alone can adequately help us, should tell us with one voice what they want, and keep on telling us till they get it." He goaded women to this by crying out "how long are you going to tolerate a man-made syllabus, a man-made examination, and a controlling authority in which women have no influence, as the dominating arbiter of your educational destinies?" Mrs. Huidekoper spoke to me of these words and the need to accept his challenge because of the defects of girls' education, at the Theosophical Convention in Madras X'mas 1926. I asked her to write about the matter in the Women's Magazine *Stri Dharma* and she sent in two valuable articles which ploughed the ground made people's minds ready for action. I was then Secretary of the Women's Indian Association and after thinking and thinking over ways and means, I worked out a scheme for collecting women from all parts of India as representatives of preliminary local conferences whose objective was "to synthesise from the proceedings of the local conferences an authoritative and representative Memorandum by Women on Educational Reform." I incorporated the scheme in a letter which called on women to organise such conferences and invited the delegates from these to meet in Poona for an All India session in January 1927. It was through my attendance at the Senate of the Indian Women's University established by Professor Karve at Poona that I had met a group of women who

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were fundamentally interested in the reform of girls' education and who had encouraged me to put my scheme to the test.

Our Seed Thought was Reform of the Education of Girls.

THE BIRTH.

In comparison with the glare of publicity which has since shone on the Conference the birth-place was in simplicity and quietness and darkness as befits a new-born babe. For such an experiment Poona was perfect. Freedom of men and women (no purdah) was its breath of life. The necessity of education for both sexes was its mental atmosphere. Materially it was austere and scorned ostentation; in extent it was small and manageable on a bicycle, my then mode of organising transit. I arrived in Poona with Rs. 5 in my pocket with which to start the Conference!—that little donation and the likelihood of about fifty women delegates actually coming and ready to pay Rs. 5 each as delegates' fees! The Poona women rose to the occasion and in fact we made adequate arrangements and breathed freely only when we heard that our President, H. H. the Maharani of Baroda, was securely at the railway station. I have always thought of myself as merely the trained midwife at the entrance into life of this so small, but so vital, so potent babe of the mothers of India. There was spiritual benediction at that first conference. I have always felt that there was a larger attendance of Unseen Presences at it than of the visible daughters of India, of whom there were only 47 delegates. But these, though few, had come from the four quarters of India and were picked women, consecrated by Fate for big destinies. Particularly I remember that spiritual power making a choice, as it were, out of the group. The Maharani, Lady Sadasiva Iyer, Mrs. Rustomji Faridoonji, Miss Susie Sorabji, Mrs. Hamid Ali., and pouring over us its afflatus through the inspired words of our Sibyl-Poetess, Devi Sarojini Naidu.

We formulated the "Memorandum on Educational Reform" which has been our birth-cry. But in issuing it we realised that a condition of its accomplishment was the abolition of Child Marriage.

THE TODDLER OR CHILDHOOD STAGE.

As becomes an Indian child the first birthday was a time of great rejoicing and honour. Royal gifts were poured on the Conference by Imperial Delhi, where the representative of the Queen of England, Lady Irwin, and the Muhammadan Queen of Bhopal, and Annie Besant, a Queen of the Spiritual Realms, and Sarojini Devi, a Queen of Song, blessed the young Conference, and the Municipality of Delhi gave it a Birthday Party from the City Fathers of a magnificence it has not since seen. Youth also had taken the helm for the secretaryship which on my recommendation had been put into the hands of Kamaladevi Chattopadhyaya.

It was in Delhi that the Education Fund of the Conference was inaugurated. It was there that Deputations were sent to the Viceroy and to the All-Parties Conference to press forward support of the Child Marriage Restraint Bill of Harbilas Sarda.

It was according to the laws of organic and psychological growth that the chief interest of the annual Conference meetings for the next two years centred round problems of organisation. The Constitution had to be formulated and registered, no easy matter. Constituent Areas had to be worked up. The fusing of women into a unity of a permanent type to whom

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wider spheres of service than education only were to be entrusted was taking place, unconsciously mostly. Necessities of expansion and inevitable limitations to expansion were being discovered. It was during these Conferences in Patna and Bombay that the Articles of the Constitution were hammered out and the Conference incorporated as a Registered body. By 1930 it had expanded to such a realisation of its powers to serve the cause of womanhood that it had found the necessity of organising its activities through two sections, the Educational and the Social Reform. Names that stand out in this period are Kamaladevi Chattopadhyaya, Mrs. Huidekoper, Mrs. Hamid Ali, Mrs. Lakshmikutty Menon, Lady Dorab Tata.

The Seed Thought had developed two leaves.

The aim of the Conference became twofold: (1) to promote the education in India of both sexes at all stages; (2) To deal with all questions affecting the welfare of women and children.

The name of the Conference was changed, and became simply "The All-India Women's Conference."

ADOLESCENCE.

The holding of the first All-Asian Women's Conference in Lahore immediately after the Indian Women's Conference and sponsored by this, gave an extended scope to the Indian women's programme. The fruit of the Educational Memorandum and all the discussions on educational reform especially regarding the curricula for girls showed itself in the Scheme worked out by the Pachmarhi Committee for the establishment of a Home Science College in Delhi. This was considered the most useful way of spending the money which had been collected by the Educational Fund Association of the Conference. The Bill for the Restraint of Child Marriage had been passed, largely through the educational and propagandist campaign in its favour by the Conference Centres. The Constituent Areas which by 1931 had increased to 34 were trying experiments in undertaking the starting of new schools under their auspices, of establishing Baby Welcome Homes, Adult classes, purdah parks, text-book revision, etc. In a number of ways the organisation was expanding its spheres and powers of service.

The political conditions had brought the Round Table Conferences into being. The Women's Conference added another responsibility and crusade to its programme. It memorialised the Viceroy to nominate some of its representatives to the Round Table Conferences. The words used are noteworthy as showing how the Conference was moving into the political whirlpool.

"Our Conference feels very strongly that in the new Constitution which is now on the anvil the future position and fundamental rights of Indian womanhood need very special attention for we cannot regard any constitution as perfect which will not give to women that freedom and equality of status without which our country's progress must be inevitably retarded."

His Excellency promised to increase the number of women delegates and ended his reply thus:

"I trust I may count on your support and assistance in implementing the decisions of the Conference, which I sincerely hope will prove a considerable stepping-stone towards the goal of Dominion status for India."

The Conference went still further in definite political constitution-making by signing in conjunction, with the Women's Indian Association and the National Council of Women of India, a memorandum giving their views and minimum demands regarding the Status of Women in the new Constitution. This and a later Supplementary Declaration and a Supplementary Statement were circularised to the members of the Joint Select Committee on the White Paper. In the Declaration is the sentence.

"Any constitution for India which does not provide for adult suffrage and no special expedients, and which does not recognise the fundamental rights of citizenship in India, as interpreted by us in our Memorandum, will meet with our unqualified disapproval."

In another "Statement on the Report of the Indian Franchise-Committee" the final sentence reads.

"Nothing short of the recognition of the principle of the equality of the sexes and the grant of full civic rights on a non-communal basis will be acceptable to the women of India."

And in a later Statement.

"We desire direct election on an entirely non-communal basis. We disapprove entirely and shall continue to resist to the uttermost the White Paper proposal by which women will be elected to the Federal Assembly by an indirect system."

This shows what a long way the Conference had moved from the simple educational reform programme of 1927.

Surely under the able Seeretaryship of Rani Rajwade for three years the Conference had got over its growing pains and was approaching its majority.

This was also to be seen in the increased interest it showed in labour questions and in the whole organisation of a campaign against commercialised vice and the Devadasi system.

The Civil Disobedience Movement had swept into its tide a number of the more prominent leaders of the Conference of its early days, but Rani Rajwade herself (formerly Dr. Miss M. Joshi,) Dr. Muthulakshmi Reddi, President at Lahore Conference, ex-Deputy-President of Madras Legislative Council, Lady Abdul Quadir, President at Calcutta, whose emergence from strict purdah was coincident with her growing services to the Conference, and Rajkumari Amrit Kaur, who was acknowledged the best witness examined by the Lothian Franchise Committee, were there just at the right time to take their places in leadership and powers of service.

In many ways the Conference last year at Calcutta showed that the conference had passed the adolescent stage. There was the Report from the State of Mysore's Constituent Conference, for instance, which showed how that State, which is practically a Swaraj State, had incorporated the Conference and its Constitution and Programme as the basis of a Five-Year Plan with local government ramifications which will be able to liquidate 50 per cent of the illiteracy of the State in that time. There were proofs of schemes for all sorts of nation-building activities being successful, such as Children's Acts and Juvenile Courts, the success of the Home Science College, the starting of creches, industrial schools, rescue homes, etc. There was the attendance of two of our Harijan sisters as delegates. There were resolutions

that ranged from approval of Birth Control through all the gamut of life's experiences to the support of the Abolition of Capital Punishment. There was the Report that the Conference now consists of 118 Constituencies and Sub-Constituencies. There was the launching of a determined agitation for the removal of the legal disabilities of Indian women as regards inheritance and marriage. Finally there was the enunciation of conditions for the "building up of a new order," which included condemnation of war, sympathy for the workers for disarmament, support of efforts to achieve international good-will, and a section of this resolution which marks the coming of age of United Indian Womanhood must be quoted in full:

"We dedicate ourselves in our own homeland to the supreme task of creating around us and in us a spirit of true patriotism and of love of humanity so that above the narrow confines of communities and provinces we may see fulfilled the vision of a larger India ready to take her rightful place in the world comity of nations."

THE FUTURE.

And now having formulated programmes of reforms, having created women into a great united sisterhood without distinction of caste, class, creed or race, having begun a number of schools, adult classes, a whole College, having demonstrated the supreme ability of women to organise successfully, to speak fluently, effectively and in some instances oratorically, to dream dreams and see visions with the best, are we satisfied? What of the future? Whither are we bound?

While I am more than satisfied with, while I glory in the way women have come forward and made good in themselves, by themselves, and while their formulation of ideas and schemes of reform are beyond all the dreams I had at its inception, frankly I am dissatisfied deeply at our impotence in carrying our ideals into effect. We point the way to Education Departments, as Mr. Oaten asked us to do, and year after year ask that as much money shall be spent on primary education, and even on compulsory primary education for girls as for boys, and no attempt worth the name has been made by the Governments to grapple with this basic need. Similarly the Child Marriage Restraint Act has been made almost ineffective for want of strong backing by the authorities. The appeal of our Conference to the Viceroy in 1923 to nominate two women to the Legislative Assembly fell on deaf ears, thus making the "safeguard of nomination", a delusion. Though invited by Government to send names of women whom we would recommend to be appointed to the International Labour Office and League of Nations Commissions our nominees were all given the go-bye. Now, worst of all, and desperately menacing all our objections to those sections of the White Paper which directly affected our status as citizens have been ignored. Indirect election, enfranchisement by the qualification of marriage (actually plural voting for the wealthier class), special, women's contituencies, and worst of all communal electorates are to be forced on us according to the Joint Parliamentary Report.

The Women's Conference is at a momentous crisis. The coming year and the Karachi Conference may settle big issues for its line of future development. It will be seen from the above resume of of its natural growth that "we builded better than we knew." The Conference has expanded logically in ever wider concentric circles. It seems to me that we have come to the end of the creation of the organisation of the Conference as at present constituted. Our

heads are in the stars and we have feet but they are not on mother earth. We are where all India is, without control in its own home.

The Conference started as a yearly focal point only for women to meet in, who belonged to all kinds of women's societies. It has developed into an entity in itself with continuous life and power of reproduction. It has done so by limiting its activities within such aims as allowed women connected with Government Officials and officialdom to unite with all other women. In view of the circumstances facing us as mentioned above, and facing the country as a whole, can that unity, that limitation be continued permanently without detriment to our ideals and our usefulness? We thought we could work in water-tight compartments, but because we followed the way of Life like children (we are pure hearted and were then likel innocent children) Life itself has forced us into its own synthesis and we find ourselves face to face with a position in which, in my opinion, all our women in "the Services" will have to remain behind reiterating the ideals and marking time and doing nursery bed experiments (all good in their own degree and the only thing to be done by women so economically and mentally circumscribed) but the mass of women of the country must move on with the flood-tide of Life towards effort (still as the Women's Conference) for securing Self-Government as the basic means of securing the aims and putting into effect the reforms and the constitutional status that the Conference itself has formulated. Women who are free cannot sacrifice their self-respect. They cannot for long allow their demands to be flouted, their personnel to be overlooked, their schemes to be frustrated. They will find themselves driven to join the National struggle on all its fronts in order that they may get their share of control over the nation-building forces of finance, legislation, and administration. And the continuance of the Women's Conference with a defined Swarajist programme as an expansion of its present programme is, I believe as a student of life, processes, inevitable and essential 'this year, next year, sometime."—but certainly not "never".

BOIL IT DOWN.

If you've got a thought that's happy.
Boil it down;
Make it short and crisp and snappy.
Boil it down.

When your brain its coin has minted,
Down the page your pen has sprinted
If you want your effort printed,
Boil it down.

Take out every surplus letter
Boil it down;
Fewer syllables the better,
Boil it down;

Make your meaning plain. Express it
So we'll know, not merely guess it;
Then, my friend, ere you address it,
Boil it down.

Skim it well, skim the skimmings,
Boil it down,

When you're sure 'twould be a sin to
Cut another sentence into,
Send it on, and we'll begin to
Boil it down.

—"The American Friend."

THE ROERICH PACT AND BANNER OF PEACE

(Its Aims and History to date.)

V. A. SHIBAYEV.

The 17th of November—the anniversary of the Roerich Peace Banner Day—was celebrated with great solemnity and enthusiasm in New-York, Paris and other centers of the world, where this epoch-making cultural treaty has lately made such progress towards recognition and adoption by various nations. The Banner of Peace, as is now well known, is the symbol of the Rœrich Pact, under which the agreeing countries pledge themselves to guard, esteem and sponsor all those immeasurable and irreplacable treasures of the achievement of the human spirit, which otherwise, as has unfortunately been proved only too often, are neglected and destroyed, either by vandalism, lack of care and understanding, both in times of war and so-called peace. This great humanitarian idea thus provides in the field of mankind's cultural achievements the same guardianship as the Red Cross provides in pity for the physical sufferings of men. As articles I & II of the Pact State: "Educational, artistic and scientific institutions, artistic and scientific missions, the personnel, the property and collections of such institutions and missions shall be deemed neutral and as such shall be protected and respected by belligerents. Protection and respect shall be due to the aforesaid institutions and missions in all places, subject to the sovereignity of the High Contracting Parties, without any discrimination as to the State allegiance of any particular institution or mission. The Institutions, Collections and Missions thus registered may display a distinctive flag, which will entitle them to especial protection and respect on the part of the belligerents, of Governments and peoples of all the High Contracting Parties".

Prof. Nicholas de Rœrich—whom the Honorable George Gordon Battle named "undoubtedly one of the greatest cultural leaders of all times" in a recent address at the opening of the new "Banner of Peace Committee" beautifully expressed the ideals of the Pact in the following words:

"The world is striving towards Peace in many ways and every one realizes in his heart that this constructive work is a true prophecy of the

The author of this article is a Member of the Organizing Committee of the "Third Convention of the Rœrich Pact and Banner of Peace", held at Washington, U. S. A.

New Era. Of course arguments about the comparative qualtities of various kinds of shells or about the advisability of replacing the guns of two battle-ships by one ship of a newer type,—do not contribute harmonically to constructive ideas for peace. But let us hope that even these discussions are preliminary steps towards the same great concept of Peace, which will take place thanks to a taming of belligerent instincts of nations, by great brilliant creations of the Spirit. But the fact remains in the meantime, that shells of these guns can destroy the greatest treasures of art and science as throughly as those of an entire fleet. We deplore the loss of the liabraries of Louvain and Oviedo and the irreplacable beauty of the Cathedral of Rheims, we remember the beautiful treasures of private collections, which were lost during world calamities. But we do not want to inscribe on these deeds any words of hatred; let us simply say; "Destroyed by human ignorance —rebuilt by human hope!" Nevertheless errors of one form or another may occur again and thus other valuable achievements of humanity remain in constant danger of being destroyed. Against such ignorant errors we must immediately take precautions and definite measures. Hence first of all let us sacredly protect the creative treasures of humanity. First of all let us agree on that, which is the most simple—so that, as with the Red Cross, the Banner may significantly summon the conscience of men to the protection of that, which in essence, belongs not to one nation alone, but to the entire world, and constitutes the real pride of the human race."

The design of the Banner of Peace shows three spheres surrounded by a circle, in magenta colour on a white backgrouud. Of the many national and individual interpretations of this symbol, which is so beautiful in its simplicity, the most usual are perhaps those of: Religion, Art and Science as aspects of Culture—the surrounding circle; or that of: Past Present and Future achievements of humanity guarded within the circle of Eternity. "Both these interpretations—says Prof. de Roerich, the creator of the Pact and Banner—are just as good, for they represent a synthesis of life and that is my ruling precept." A brief outline of the history of the Roerich Pact and Banner of Peace gives the following important milestones:

Conceived and proposed by Professor Nicholas de Roerich as early as in 1904 to the Society of Architects and in 1914 during the war to H. M. the Tzar Nicholas II and the Grand Duke Nicholas (when in both

cases it was received with highest interest but delayed owing to wars), the project was formally promulgated in New-York in 1929 according to the codes of International Laws, the text of the Pact having been drafted by Dr. Georges Chklaver, Doctor of International Law and Political Sciences of Paris University. In the same year a Committee of the Banner of Peace was founded in New-York and the principles were published through the press. The following year similar Committees were founded in Paris and Bruges, in the latter under the title "Union Internationale pour le Pacte Roerich." In the autumn of 1931 the Union convened the First International Conference, which proved the great interest of many Governments and in the next year another enthusiastic World Conference took place in the same city. Thousands of approving opinions came from religious, educational, artistic, scientific and other cultural bodies and personages from all over the world and it is only right and fair to state that none of the greatest men of our times omitted to take part in voicing their approval. To quote the Italian Ambassador at Washington, Signor A. Rosso: "I feel no one can be against such a great idea. Whoever would go against the Roerich Pact, will have the sanctuary of public opinion to deal with." It is also of interest that the greatest military authorities (like the late Marshall Lyautey, Admiral Taussig, General Gouraud, etc.,) were in complete favour of the Pact. The first volume of collected statements and letters was published in New-York and Paris under the title "The Roerich Pact and Banner of Peace." In the same year in Bruges the "Foundation Roerich pro Pace, Arte, Scientiœ et Labore" was inaugurated after the Session of the Second International Conference in that City. The following year—1933—saw the Third Convention of the Roerich Pact and Banner of Peace, held on Nov. 17th and 18th in Washington at the May Flower, where 36 nations sent their representatives, and this Convention unanimously passed the resolution to "recommend the adoption of this humanitarian measure to the Governments of all Nations" for "adoption or adhesion by unilateral action, through proclamation of the executive, by bilateral action through international agreements and by multilateral action through declaration of international conferences." Hardly a month later, the Seventh Conference of the Pan-American Union at Montevideo passed the unanimous resolution to accept the above and to urge their participants—the 21 governments of the North-Central and South Americas,—to sign the Pact and thus to apply the great principles in life. The Washington Convention

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of the Roerich Pact and Banner of Peace also elected a "Permanent Committee for the Advancement of the Adoption of the Roerich Pact and Banner of Peace," located at 310 Riverside Drive, New-York, with Prof. and Mme de Roerich as Honorary Presidents; the Honorable Henry A. Wallace, U. S. Secretary of Agriculture, as Honorary Chairman; Mr. Louis L. Horch, President of Roerich Museum, as its Chairman; Miss E. R. Grant Vice-Chairman and Prof. Ralph V. D. Magoffin of the New-York University as its Secretary-General. This body negotiates with all governments, organizations and individuals, interested in the promotion and adoption of the Pact and receives their expressions of formal adherence. The Proceedings of the Washington Convention have just been published in New-York in book-form.

The Paris Committee of the Pact is under the presidentship of Baron M. A. de Taube, Member or the International Court at the Hague, and Dr. Georges Chklaver, Doctor of International Law, is Secretary-General. The Union Internationale pour le Pacte Roerich in Bruges has M. Cmille Tulpinck, Vice-Consul of Greece, as its President and Prof. M. Adatci, former President of the International Court at the Hague, its Protector.

The current year—1934—saw the establishment of a "Roerich Pact and Banner of Peace Committee" in the Far East in Herbin, Manchukuo, with Archbishop Nestor as Honorary President, N. L. Gondatti-President and Prof. G. K. Hinz as Vice-President. A similar Committee was also inaugurated in Bruzelles with Mr. E. de Munck as President and Mr. Hendrickx, barrister, as Secretary-General and under participation of Count C. de Wiart, minister; the Governors of Luxembourg and Western Flandres and a member of the Chamber of Deputees and a member of the Court of Cassation, on the Committee.

At the same time the following countries, which are members of the Pan-American Union have either deposited their signatures of adherence or have appointed plenipotentiary delegates to do so, at the next Pan-American Conference to be held on Pan-America-Day, April 14th 1935: Panama (which thus was the first country officially to notify of its readiness to ratify the Roerich Pact.) Honduras, The United States, Ecuador, Uruguay, Guatamala and Brazil. Further Chile and China have informed of their readiness to ratify the Pact shortly and many countries of Europe have informed the Board of the Permanent

Committe that their respective Governments have the Pact under consideration. In Japan the Banner of Peace was actually already hoisted over the Ministry of Education on Nov. 17th 1933—the day of the Washington Convention and many educational and other cultural organizations have already unfurled the Banner.

As regards the United States, President F. D. Roosevelt has on August 11th officially empowered Secretary Henry A. Wallace as plenipotentiary to sign the Inter-American Treaty on the Roerich Pact. The Honorable Henry A. Wallace has recently given out the following statement to the Press, which a review of the history of the Pact, concludes :

"I regard the Rœrich Pact as an inevitable step in international relations. At no time has such an ideal been more needed. While the individual nations are working out their separate economic and national problems, it is also necessary that they recognize their responsibility as part of the community of nations. I am not one to urge visionary substitutes in the place of effective action in a world of hard economic facts, yet I do say that it is high time for the idealists who make the reality of tomorrow, to rally around such a symbol of international cultural unity. It is time that we appeal to that appreciation of beauty, science, education which runs across all national boundaries to strengthen all that we hold dear in our particular governments and customs. It is for this reason that I regard the ratification of the Rœrich Pact as so significant a step. Its acceptance signifies the approach of a time when those who truly love their own nation will appreciate in addition the unique contribution of other nations and also do reverence to that common spiritual enterprize which draws together in one fellowship all artists, scientists, educators and the truly religious of whatever faith. I feel that this age owes a great debt to Nicholas Rœrich in the creation of this idea—for such ideals alone afford reality to our efforts for creating material wealth and working out imporved social machinery for its distribution. While we work out these myriad individual problems we must have a unifying principle to which all our hearts can give supreme allegiance. In this we can work with faith and anticipation towards those spiritual and cultural realities of which the Rœrich Pact is the symbol."

It is indeed a great asset to know that in our present material and critical times there are not only thousands of individuals but also leading

statesmen, who see and urge the fact of paramount importance—that the future of humanity is shaped more by actual spiritual strivings and cultural achievements and that the present age owes everything positive what it has, to true Culture and that thus the safeguarding of these pan-human achievements is so imperative.

Here in India one finds also a wide appreciation of the ideal for which the Rœrich pact stands. It would be impossible to quote all these signs of cultural understanding in so short a review as the present one. But besides the adherences to the Pact as expressed by Sir Rabindranath Tagore, Sir Jagadis Chandra Bose, Sir S. Radhakrishnan, Sir C. V. Raman, Dr. James H. Cousins, Dr. Kalidas Nag, Prof. Suniti Kumar Chatterji, the late Prof. S. R. Kashyap, S. V. Ramasamy Mudaliar, O. C. Gangoly, Asit Kumar Haldar, N. C. Mehta, the late Ven Sri Devamitta Dharamapala etc. and institutions like the Andhra Historical Research Institute, the Allahabad Municipal Museum, the Bharat Kala Bhawan in Benares, the Maha Bodhi Society, the Women's Indian Association, the Y. M. M. B. A. of Ceylon, the Madanapalle College, the Travancore Cultural Association, etc. and almost all the organs of the Press,—the following two short quotations are expressive of the general enthusiastic attitude towards the Pact:

Mr. Gurdial Mallik of the League of Nations' Union writes in the Sind Observer on Banner of Peace Day, after a short description of the aims: "In the realization of this great and glorious ideal it is necessary to have the cooperation of the intelligentsia of the world to organize a strong public opinion in favour of the preservation of the artistic and cultural treasures of every country, so that mankind may have a continuous record of its achievements............To this end it is desirable that the governments of the world all ratify the Roerich Pact guaranteeing this preservation and treating these treasures as the heritage not only of any particular nation, but of Entire humanity and as such to be immune from the ravages of war and destruction."

Another distinguished writer, Swami Jagadiswaranda, states in a message to the Banner of Peace Convention; "Professor Roerich, the founder and leader of this unique humanitarian movement, is himself the personification of Universal Art and Universal Culture. He has truly been called by Dr. James H. Cousins as "Himalayan in Soul," for

he is really the Prophet of the New Humanity and the messenger of a New Cultural World.........Let us all pray for the long life and sound health of Professor Roerich, our Leader, who has opened a significant chapter in human history by inaugurating this movement and the Pact. Let the present Convention of Art and Culture prove to warring nations of the world by waving the Roerich Banner of Peace, that Art and Culture are the Divine property-the Universal Treasures of all mankind and write on the portal of every institution of the world:—"Help and not fight, assimilate and not destroy, promote harmony and peace and not dissension!"

HYMN

1. These things shall be! a loftier race
Than e'er the world hath known shall rise,
With flame of freedom in their souls
And light of knowledge in their eyes.

2. They shall be gentle, brave, and strong
To spill no drop of blood, but dare
All that may plant man's lordship firm
On earth, and fire, and sea, and air.

3. Nation with nation, land with land,
Unarmed shall live as comrades free;
In every heart and brain shall throb
The pulse of one fraternity

4. Man shall love man with heart as pure
And fervent as the young-eyed joys
Who chant their heavenly songs before
God's face with undiscordant noise.

5. New arts shall bloom of loftier mould,
And mightier music thrill the skies,
And every life shall be a song,
When all the earth is paradise.

THE ECONOMICS OF WAGES

BY MAJOR D. GRAHAM POLE.

In this article I will endeavour to deal with an economic problem which more than any other is constantly before the mind of the worker—the problem of wages. It is almost tragic to watch the conflicts that go on between employers and their employees over the question of wages and the hours of employment; tragic in this sense, that neither party seems to have the vaguest idea of what are economic laws which really govern wages.

It would be a great accomplishment for the average Labour man and woman if they applied their minds to the economics of wages and as a result came to a clear understanding of the economics involved in the whole problem. To the average man in the street it seems an obvious truth that the wages he receives are paid out of capital owned by his employer. Employers on the other hand, who are usually just as stupid on economic matters as the most illiterate of their employees, love to exploit the fallacy that the capital they posses is the source from which the wages of their workers are drawn.

It is the acceptance of this fallacious idea by the employees on the one hand and the employers on the other hand that gives rise to wage agreements on what is called the give and take basis. Not infrequently Trades Union leaders are caught in the trap by the give-and-take basis in this way: The employer frankly displays his books, exposes his profit and loss account, the total of his over-head charges, the operation of his market it is contracting or where it is probably expanding-the total of his wages bill, and the average of his profits, interest or dividend payments, etc., etc. This seeming fairness on the part of the employer too often beguiles the Trades Union leader, who in face of what may seem to be apparently menacing facts is forced to compromise on wage demands and indeed compelled to ask the employees, on grounds of expediency, to accept less wages than they had expected to receive. This is almost the daily experience over wage negotiations.

At Geneva the same pantomime is performed. No discussion arouses greater interest at the International Labour Office than that which takes place on wages. At the Geneva Conferences there are foregathered from every country leaders of the employing classes and delegates sent forward from Trades Unions. To read their discussions is one of the most dismaying experiences for the student of economics. For in Geneva as at home the discussion is based upon an utterly fallacious conception of the economics of the whole question. It is little wonder that year after year these Geneva Labour Office discussions end in pure futility.

From what has been said I hope I have made it clear that it is of prime importance that the average working man should try to understand what are the real causes of low wages and all that that involves.

THE WAGE FUND THEORY.

There was a theory held by some of the ablest and most disinterested writers on economics and political economy in the eighteenth and nineteenth centuries. It was called the

Wage Fund Theory. Briefly this theory was that wages were paid out of a fund or pool and that if the number of workers increased beyond a given point, or if the number of employees remained the same but their wages rose beyond a certain point, disaster to industry was imminent-because the amount of money in the wages pool was being dried up and sooner or later there would be nothing left to pay anybody and economic disaster would follow. For example, two of the most disinterested champions of liberty of the nineteenth century really accepted this as a basic economic truth and embodied it in their writings as an economic fact to be reckoned with.

Thomas Henry Buckley, than whom there was no more fearless champion of advanced thought and toleration, accepted this theory and indeed you can find it running right through the whole of his magnificent and masterly work. The History of Civilisation in England. It will always be an enigma to the political and literary student that such a clear and incisive thinker as Thomas Henry Buckley should ever have accepted the fallacy of the Wage Fund Theory. John Stuart Mill also accepted this theory in his Political Economy.

Now the Wage Fund Theory, as baldly stated above, may induce many people to smile and dismiss it as the sheerest nonsense. But in the House of Commons one can hear Members of Parliament treating the Wage Fund Theory with derision at one moment and in the next proceeding to advance argument for or against an increase of wages by arguments which can only be deduced from an acceptance of the Wage Fund fallacy. I have no doubt that Mr. Baldwin and those who with him advocate tariffs against foreign importations would tell you that they do not accept the Wage Fund theory. But their arguments in favour of putting tariffs on foreign Importations are based upon the belief that if cheap goods come into this country, this will force down the prices of commodities produced within this country-and that a fall in prices within the country will leave the employers with less money to pay wages to the workers out of "pool".

How often are we told that really we cannot compete in the field of production with the low-paid wages of the producing countries abroad. And further tariff advocates openly say to the British workers: You must either give us tariffs to keep up prices the implication being that high prices will mean high wages to the worker-or accept lower wages so that we can produce goods as cheaply as the foreigner.

Now the undeniable fact here is that they are making the following deduction: that wages are paid out of capital and that if the wages paid out of capital are high in Great Britain as compared with the wages paid in foreign countries, it means that the poor capitalists here, being compelled to pay these high wages out of their capital, will be utterly defeated in the world of international commerce. To paraphrase their argument it would run thus: 'If you, the workers, demand high wages, it can only be at the expense of capital (their capital). And as wages are paid out of our capitals, and therefore enter into the cost of production, it means that the price of our commodities will be undercut in the international market by similar commodities produced by those countries that pay less wages. We, the good employers, advance to you, the workers, your wages out of our capital resources (the Wage Fund) and if you make too great a demand for increased wages it will mean we shall have to close down home production to the advantage of foreign importers.'

The force of this kind of argument, backed by his business facts and figures, has caused mnay employees to accept smaller advances than they had demanded or indeed cuts in their wages and the implied necessity for protection for home production in the above argument has in no small measure caused workers at election times to vote for tariffs.

HOW WAGES ARE CREATFD.

Now let us state the economics of the wages question. We must first of all give a clear definition of what we mean by the term wages. In a primitive form of sociecty the wages of the individual would be all that he secured by his labour exerted upon land in some shape or form and this in the economic sense would include exertion of labour upon the sea. He would enjoy as one economist puts it, nature's full minimum wage.

In more complicated forms of society the return to labour, or wages, will be that amount of wealth which the worker retains after paying rent for the use of land and rates and taxes. Wages are the return for labour.

There is no record of any worker receiving wages in advance for a weeks' labour, or in some cases a month's labour and perhaps more, before he receives any payment in the form of wages. And, let it be remembered, under our economic dispensation not merely does he advance a given number of days' labour before he receives any wages, but the employer, if he is an efficient employer in the modern sense, hopes to gain a profit out of the labourer's advance over and above the so-called wage which he pays the worker. So that in truth the capitalist advances nothing. The worker advances labour and receives at the end of a week or a month a wage less than the value of the service he has already rendered to the employer.

Now this is the experience of every worker in this country, yet despite that fact many workers believe that it is the good employer that advances everything to them. It is sometimes asked; do not the employers really pay wages out of their capital during that period in which the workers are employed in erecting, say, a large ship or a large building or working through some other process of production which involves a considerable period between the initial stage of construction until its final completion? When a company undertakes some enterprise which involves a prolonged period of construction before completion, does this company not really pay the wages of the workers during this period of construction out of the capital of the company?

The answer is simple. The workers who build ships, buildings, or are employed upon some other form of production which involves a long period of time before completion, are as truly advancing something to their employers daily as if indeed at the end of each day they were completing entirely the task upon which they were engaged. Let us take the case of workers engaged upon the construction of a great ship. A company raises money for the project, that is to say, they instruct bankers that individuals have guaranteed certain amounts. This book entry is nothing more than a security in the hands of the banks. The company then proceed with their construction work. After the first week a certain amount of labour has been expended on the ship. Wages are then paid. The banks advance to the company sufficient to cover the wages bill. But the bank advances this money on two grounds.

First upon the security of the investments in the company, and secondly on a knowledge that the workers employed have advanced the construction of the ship by one week.

If the workers had done nothing at all during this week and the wages had been paid then, in truth wages would be coming out of capital. But as a matter of fact, if an analysis were made of the position after the first week's work, it would be found that the workers had not robbed the company of any of its substance but by the labour they had exerted on the construction of the ship they had given more in the value of ship than they had received in wages. And so the process continues until the completion of the task.

If we could set aside money considerations, and look upon this process of production as a mere matter of winning daily bread, it will be observed at once that at the end of every week or fortnight the workers have advanced so much ship in return for so much bread, butter, tea, sugar; house-room and so on, and in fact have advanced in terms of ship more than they received in terms of the necessaries of life.

The payment of wages, so far as the employer is concerned, is but the return to the labourer of a portion of their capital which he received from labour. So far as the employee is concerned, what he receives from the capitalist in the form of wages is but the receipt of a portion of the capital his labour has previously produced. As the value paid in wages is thus exchanged for a value brought into being by labour, how can it be said that wages are drawn from capital or advanced by capital? In the exchange of labour for wages the employer always gets the capital created by labour. So although he pays out of capital in wages, at what point is his capital lessened even temporarily?

In a rational state of society the value of physical and mental labour would rise, while the cost of individual commodities would fall. Indeed this is the whole underlying principle embodied in the statement that "man seeks to gratify his desires with the least possible amount of exertion." He will invent tools and other devices to help him to conquer the forces of nature and make them more easily the subject of his will. This clearly postulates that with the development of science and the arts more production of the things wanted to gratify his human desires should never cost him a moment's worry. But this part of the argument would lead us into the problem of wealth distribution. At the moment we are concerned with the economics of wages.

But it is because of the stagnation in the field of wealth distribution that we have in an aggravated form this blind struggle over the question of wages. The worker is not a charge upon the cost of production and in any industry where efficiency is observed high wages paid to the worker would not be to the detriment of the industry but the very opposite. The higher the wage paid to the worker, the greater would be his enthusiam for the task he would undertake, and the more efficiency would be expected of him. This would mean, taking the national view, that if wages were increased, high efficiency amongst the workers would follow-and surely it is self-evident that the nation which possesses the most highly efficient and contended craftsmen is the nation which is bound to defeat the competition of any country where wages are low and in which the workers are therefore inefficient and miserable.

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To bring the illustration more vividly to the eye let me put it this way. Let us assume that a local football club is being urged to lift some cup. What would be the attitude of the directors of the team towards the players? Would they go to them and say in order to win this cup we will break your wages and lengthen the hours of your training? Or would they, as in fact they do, take the eleven men to a hydropathic, give them the best of treatment, look after their animal wants, and, as it drew near the time of playing the final, intimate to them that there would be a bonus for each goal they scored.

In this way football cups are won. But in the field of industry, because of the fallacious ideas regarding the economics of wages, and perhaps consideration of vested interests, the employing classes intimate to the workers that they are subject to world competition and that in order to beat this world competition it is necessary for the workers to take reduced wages, which means reduction of food and creature comforts, and work longer hours.

The labourer has ever been worthy of his hire and it behoves the labourer to know what is the worth of his hire and to know that as a labourer he advances everything and those who live upon his toil advance nothing. Wages therefore are not paid out of some 'Pool' or out of some fund which comes into being as a result of the frugality of some beneficent capitalists. We have shown above, I hope quite satisfactorily, that wages are a part and in too many cases but a very small part of the value of the labour advanced by the worker to the capitalist.

(Modern Review)

THE NEW AGE

Thundering and bursting,
In torrents in waves,

Carrolling and shouting,
Over tombs, amid graves,

See, on the cumbered plain,
Clearing a stage,

Scattering the past about,
Comes the new age.

Bards make new poems;
Thinkers, new schools;

Statesman, new systems;
Critics, new rules;

All things begin again;
Life is their prize;

Earth with their deeds they fill;
Fill with their cries.

Matthew Arnold.

OUR EUROPEAN LETTER

(From a Special Correspondent)

The Saar:—The clouds over Europe have been so heavy that any signs of a change are more than welcome. The immediate problem, of course, has been the Saar and the voting which will take place as to whether or not its inhabitants wish the return of the territory to Germany. At present, it is being administered by the League of Nations.

Fortunately, France and Germany have now signed an Agreement regulating the principal political, financial and economic matters that will have to be settled if the Saar reverts to Germany as a result of the plebiscite. Amongst the guarantees is one that no measures will be taken against any inhabitants of the territory on account of their religion, race, or language. Further, the British Government has agreed to send an appropriate quota of troops, together with Italian, Dutch and Swedish troops, for an international military force to support the Saar police in case of emergency. If this special crisis is passed successfully, we may hope that, in future, all the countries who are parties to a collective system will show goodwill in being ready to share the responsibility of keeping the peace. We may yet see the re-opening of Disarmament negotiations.

Practical Brotherhood:—More and more the idea is spreading in this country that those districts which have not been badly hit by the prevailing depression should try to help the more distressed areas. A typical instance is that of the country Surrey and Jarrow, a town on the Tyne. Last September, Sir John Jarvis, High-Sheriff of Surrey, visited Jarrow, and was appalled by "its misery, its grimy houses, its dejected people, its neglected works, and its apparent hopelessness!" He was so-moved by what he saw that he decided that Surrey should "adopt" Jarrow and do everything possible to put the Tyneside on its feet. Surry responded to his appeal, and in two months a tremendous change was seen. Sir John Jarvis himself started the movement with gifts of paint etc. to enable unemployed men to make their grimy homes bright and clean. A park is being paid out, a sports pavilion is being built, an oper-air bath is being constructed, arrangements are being made to re-open works and to start new industries. All this work is independent of Government help, and, as Sir John Jarvis has said: "We shall not cease from our labours...until we have proved that

even the worst-hit town can be won back to prosperity, given imagination, determination, and goodwill."

If only this spirit of "bearing one another's burdens" could prevail the world over. Should we not see a complete transformation of our social system? We are all too fond of waiting for our Government to do something instead of setting about the task ourselves.

Education in Soviet Russia:—Some interesting details are given by Beatrice L. King in the "British Russian Gazetse & Trade Outlook" about educational research in Soviet Russia. The most serious work of this kind is being done by the Central Pedagogical Laboratory in Moscow, which is the centre for all educational research in the U. S. S. R. It is attached to the Commissariat of Education, and one hundred schools supply it with information and material. In the Dkraine, the Commissariat of Education issued a questionnaire to its school children on how they spent their leisure. The writer of the article gives the reply of a girl of fourteen:—

> "How do I spend my leisure? I do not know if it is worth writing about. All say that a cultured person must listen to and understand music, but I heard "Carmen" and neither understood it nor was interested in it. All say that a cultured person must be interested in art, but I have been to exhibitions and was not at all interested. That which interests me more than anything is to read great big books. The best recreation for me is to be freed from obligatory work and to sit down with a book whose ending I cannot foresee."

In this case, enquiries are being made as to why the child is not interested in music and art. The information gathered in this way is employed to improve or correct the child's environment and so assist to make him or her the all round cultured citizen desired.

Miss King tells us that it is the aim to establish a Model School in each educational area which shall serve as a stimulus for the other schools. Competition is organised between the regions for the best model school. The region producing this school will get a prize from the Government of 100,000 roubles, and a money prize will also be given to the school. Every year the Government will present a banner to the best school in the Union.

Physical Training for Women & Girls:—Physical training for the people in every country is coming more and more to the front. In Germany and

Italy the subject is already one of vital concern to the State, however much we may deplore the methods of dictators. But, in England too, more attention is being paid to our low physical standards. At a display given by Girls' Clubs at the Albert Hall, London, recently, Sir George Newman, Chief Medical Officer to the Ministry of Health, emphasised especially the defects in the physique of the women of the nation. Sir George gave the following reasons for his general conclusions:

> An excess of sickness among insured women, which is largely preventable
>
> Much more fatigue, weakness and lassitude among girls and women than is their normal share.
>
> Tuberculosis is more prevalent among young women than young men.
>
> Too much preventable anæmia in girls and women.

It has been found by enquiry, he said, that among 12 years old girls as many as 42 per cent showed defects of posture and carriage as compared with 31 per cent in boys of the same age. The risks of motherhood were not being reduced as they should be in the light of modern knowledge. "There is one primary and fundamental answer to these problems," declared Sir George, "it is that we must train and educate our children in the physical art of good living, for the problems cannot be solved without that."

London, December 1934.

BRANCH REPORTS.

BOMBAY.

Re. Mr. H. R. Desai's Bill for Hindu Law of Adoption:

The Bombay Branch of the Women's Indian Association suggests to appoint a committee of experts both men and women of experience and knowledge, to find out ways and means to bring forward settlement and compromise for the Bill of Hindu Law of Adoption.

In order to improve the status and economic condition of women and widows, the the facilities for protection from the point of Law should be given to them for their maintenance, and not to attempt to snatch away from them the Right of Adoption by framing a harsh measure of Law, which will prove to be against the interests of women.

NOTES & COMMENTS

The Women of Turkey:

We read with great pleasure of the unprecedented manner in which the women of Turkey have carried all before them and 17 out of the 19 women who stood for election have been elected to the Turkish National Assembly. This is indeed an achievement of which women all over the world may be proud, and we may also take this as a very significant example as to what women in India ought to do. We must have more women coming forward to stand for Councils and Assemblies and every kind of public body. It is only then that their influence will be actively felt in shaping the destinies of the country. Let us congratulate our Turkish sisters and stimulate our Indian ones to follow in their footsteps. Privelege and responsibility are so closely bound together that we may not have a law which we are not prepared to implement with action or ask for more power and influence which we will not find suitable women and enough women to weild. Let Indian women realise that their progress will now depend on finding women who will be ready to throw themselves in heart and soul into the work that lies ahead. We do not forget the many who are there but they are as a drop in an ocean. We want more and more!

Rajkumari's Mission to Ceylon:

Our best wishes go with the gallant band of workers led by our own Patron, and friend, Rajkumari Amrit Kaur, on their great humanitarian mission to go and work among the Malaria stricken sufferers in Ceylon. It is the privelege of nobility to relieve the suffering of humanity and we would join our own urgent request to the one already made by Rajkumari Amrit Kaur to send whatever each one of us can for this work of mercy. To the workers we must send our constant prayers that they may be given health and strength to carry out their humanitarian mission.

Our Durban Branch:

It will be of great interest to our readers to know that the Women's Indian Associotion is gradually spreading and soon we hope it will become an international organisation. We have received the very welcome news of a very young but vital new branch that has been started in Durban,

South Africa. They are doing splendid work for the benefit of women and children in their own city. We hope that there will soon be many branches of the Women's Indian Association in South Africa and that they will help to draw the women of all communities together to bring about a better understanding and solution of the many difficulties that beset Indians in that country. To bring peace and understanding in the world must be the women's great task. We wish success to our new branch. May it prove most fruitful in good works.

Inhuman Crimes:

We read with horror of a case of rape committed on a little innocent child of 3 years and a half and the account states that the accused was given 4 years of rigorous imprisonment. As a punishment for such a crime this seems most inadequate, for in committing such an act a man is more brutal than the most cold blooded murderer. No words can suffice to express the disgust that such crimes produce in the minds of the public. It is inhuman and should be much more severely dealt with. Such miscreants should be made to feel the result of the misery they inflict on the innocent and helpless.

Suppression of Immorality Act :—

What becomes of all these women dispossed of shelter and earnings when they are removed from the brothels?

According to the League of Nations' brochure, out of 448 women only 7 were taken over by Rescue workers, leaving 400 not accounted for. That these women do not disappear into thin air is a self evident fact. The magistrate at Rajahmundry remarks: "Prostitution is rife" and that Bangalore are having such an increase in prostitution as to cause government to enquire into the matter. Perhaps these facts are a result of the closing down of houses of ill-fame in Madras. Proper records of the inmates of these houses should be kept so that their movements can be traced. The main good effect of the working of the Act is the prevention as, far as possible of children and family persons being inveigled into such a life.

TAMIL

ஸ்திரீ தர்மம் 1935 ௵ பிப்ரவரி ௴

போர்க்கோலம் பூண்ட பூவையர்கள்

3. இராணிசந்திரமதி

மிஸிஸ் மூர்த்தி

(தொடர்ச்சி)

வட இந்தியாவின் செழிப்புக்கு அங்கொழுகும் சிந்து, கங்கா, பிரமபுத்திரா என்ற மூன்று முக்கிய நதிகளே காரணமாகும். அவைகளில் மழைக்காலத்திலும் கோடை காலத்திலும் தண்ணீர் ஒழுகிக்கொண்டேயிருக்கும் மேற்குப்பாகத்தில் ஒழுகும் சிந்து நதி ஐந்து நதிகள் ஒன்றாகச் சேர்ந்ததாகும். ஆகையால் அப்பிரதேசத்தை பஞ்சநதிப் பிரதேசமென்றும், பஞ்சாப் என்றும் வழங்குவர். அவ்விடம் பழமையும் பெருமையும் வாய்ந்தது. மத்திய ஆசியாவினின்றும் கைபர்க் கணவாய் வழியாக வந்த ஆரியர் முதலாவதாக இங்கே தான் குடியேறினோர். வேதங்களும் வேதாங்கங்களும் அங்கேதான் முதன் முதல் ஓதப்பெற்றன. மேலும் அப்பிரதேசம் இந்தியாவிற்கு ஓர் வாயில் போல் விளங்குகிறது.

ஆரியருக்குப் பின் அங்கே வசிக்கும் மக்கள் பெரும்பாலும் சீக்கியர்களே யாவர். அவர்கள் அஞ்சா நெஞ்சு படைத்தவர்கள். இராஜ தந்திரங்களும் வாய்ந்தவர்கள். இக்கூட்டத்தாரில் சில நூற்றாண்டுகளுக்கு முன் இரஞ்சித சிம்மன் என்றவன் அரசு புரிந்து வந்தான். இவன் காலத்தில்தான் ஆங்கிலவர்த்தகக் கூட்டத்தார் சிறுகச் சிறுக இந்தியாவை ஆக்ரமிக்கத் தொடங்கியது. அக்கூட்டத்தில் பஞ்சாப் பிரதேசமும் அவர்கள் ஆளுகைக்குள் ஏற்படலாயிற்று. சுதேச அரசர்கள் பலரும் ஒருவர் பின் ஒருவராக உரிமையிழந்து பகைவர்கைப்பட்டுப் பரிதபிக்கத் தொடங்கினர். இது கண்டு இரஞ்சித சிம்மன் அடங்காத் துயரமும் ஆத்திரமும் கொண்டு, அவர்களைத் தோற்கடிக்க முயன்றான். அது முடியாமற் போனாலும் காந்தாரத்திலிருந்து டில்லி வரையிலுமுள்ள நாடுகள் பலவற்றையும் தன் கைவசமாக்கிக் கொண்டான். வர்த்தகக் கூட்டத்தினர் அது முதல் இரஞ்சித சிம்மனை எதிர்க்கக்கங்கணம் கட்டிக்கொண்டு நின்றனர்.

இப்படி இருக்கும் காலையில் அம்மன்னன் திடீரென்று இறந்து விட்டான். அப்பொழுது அவனுக்கு காக சிம்மன், சேர சிம்மன், திலீப ஸிம்மன் என்று பெயருள்ள மூன்று மக்கள் இருந்தனர். அரசன் இறக்கவே பல சதிகாரர்களும் வர்த்தகக் கூட்டத்தாரும் அவ் வரசைக் கைக்கொள்ள யோசனை செய்தனர். அக்காரணத்தால் அவன் மூத்த மைந்தர்கள் இருவரையும் கொன்றனர்.

தன் நாயகன் இறந்து நான்கு ஆண்டுகளுக்குள் இருமக்கள் கொலையுண்டு போகவே இராணி சந்திரமதி மனம் பொறாமல் தனது கடைசிப் பிள்ளையான திலீப சிம்மனைச் சிம்மாசனம் ஏற்றித் தானே அரசியலை நடத்தத் தொடங்கினாள். அப்பொழுது திலீப சிம்மனுக்கு வயது ஐந்து.

சந்திரமதி ஆற்றலும் அறிவும் படைத்தவள். மேலும் ஊக்கத்துக் கோர் உறைவிடம். அரச சபையிலும் போர்முகத்திலும் முறையே தந்திரமும் வீரமும் உடையவள். இரஞ்சித சிம்மனது அருங்குணங்கள் அனைத்தும் ஒருங்கே அமையப் பெற்றவள். ஆகையால் தான் இராஜ்யத்தில் குழப்பமுண்டு பண்ணின மந்திரிகளையும் படைத்தலைவரையும் அம்மாதரசி அடக்கி நல்வழிப் படுத்தினள். நாலாபக்கமும் சிதறிக்கிடந்த சீக்கிய படைகளை ஒன்றாகத் திரட்டி வலி மிகுந்த சேனையாக்கினள். உண்மையான வேலைக்காரரைக் கண்டு பிடித்து அவரவர்களுக்குத் தகுந்த வேலைகொடுத்தனள், சரியான வீரர்களைப் படைத்தலைவராக்கினள். ஆகவே சீக்கிய நாடு சீர்மை பெற்று எங்கும் நலமும் பலமும் பெருகலாயிற்று.

என்றாலும் வர்த்தகக் கூட்டத்தார் ஏற்ற சமயம் எதிர் பார்த்திருந்தனர். சீக்கிய நாட்டின் எல்லைப் புறத்தில் ஏராளமான படைகளைத் தயார் செய்து எப்போதும் யுத்தத்துக்கு ஆயத்தமாக வைத்தனர். இதனை அறிந்த அரசி அவளுடைய சேனைகளையும் பாதுகாப்புக்காக இராஜ்யத்தின் எல்லைப் பக்கம் நிறுத்தி வைத்தாள். இப்படியிருக்கையில் அவ்வர்த்தகக் கூட்டதார் சீக்கியர்மேல் காரணமில்லாமல் போர் புரியத்தொடங்கினர். உடனே சீக்கியரும் எதிர்க்க ஆரம்பித்தனர். ஆகவே இருவருக்குள்ளும் போர் ஆரம்பமாயிற்று,

அரசியும் கவசம் பூண்டு போர்க்களஞ்சென்று சலியாமல் போர் புரிந்தாள், சீக்கியரும் சிங்கம் போன்று எதிர்த்துச் சேனைகளை மடக்கி அடித்தனர். சீக்கியர் போரில் புகுந்தால் வெற்றியுடன் திரும்புதல் என்னும் விரதத்தைக் கடைபிடித்தவர்களாவர். இராணியும் இடை இடையே தம் படைகளுக்குத் தைரியம் அளித்து வந்தாள். "சீக்கிய அன்பர்களே! போர்முனைக்கு முன் வாருங்கள்; பஞ்ச நதிப்பிரதேசத்தின் மானத்தைக் காப்பாற்றுங்கள். வீரரெனப் பெயர் எடுங்கள்." என மொழிந்து போரைச் சரிவர நடத்தினள். என்றாலும் சில சேனைத்தலைவர்களும் தளகர்த்தர்களும் மானாபிமானமின்றிப் பகைவனுக்கு அந்தரங்கத்தில் உதவி புரியத் தலைப்பட்டு விட்டனர்.

அவ்வாறிருந்தும் அவ்வீரவரசியார் சற்றும் சலியாமல் எதிரிகளை எதிர்த்து போரைச் சரியாக வெகு திறமையுடன் புரிந்து வந்தாள். அவளது அஞ்சா நெஞ்சின் தைரியங் கண்டு வர்த்தகக் கூட்டத்தார் தங்கள் கதி எவ்வாறாகுமோ வென ஏங்கித் தத்தளித்தனர். அவர்கள், சந்திமதியைப் போரில் வெல்ல முடியாதென அறிந்து தந்திர வழிகளைக் கையாடத்தொடங்கினர். இதனால் இராணியின் சேனையில் ஒற்றுமை யிலாதிருக்க வேண்டும் ஏற்பாடு செய்து சிக்கியருக்குள்ளே பிளவை உண்டு பண்ணினான்.

இதனை அறிந்த அரசியார் பாவம் என் செய்வாள்? தளகர்த்தரின் வஞ்சகம், வீரரின் இறப்பு, புயலெனத்திரண்டு வரும் பகைவர் படை, தன்னினத்தின் ஒற்றுமையின்மை, இவைகளுக்கு எதிர்த்து வெகு நேரம் நிற்க முடியாதெனக் கண்டாள். உடனே சமாதானத்தைக் கோரவேண்டுமென்ற எண்ணத்துடன் தூதனுப்பினர். சமயம் பார்த்திருந்த வர்த்தகக்கூட்டம் ஒப்புக்கொண்டது. ஆகவே இருவருக்கும் உடன்படிக்கை நடந்தது.

அதன்படி ஜான் லாரன்ஸ் என்னும் ஓர் ஆங்கில உத்தியோகஸ்தன் சிக்கிய நாட்டுக்கு மேலதிகாரியாக அமர்த்தப்பட்டான். அரசி அரசியல் விஷயங்களில் அவனைக் கலந்து ஆலோசித்தே செய்யவேண்டும், என்றாலும் ஜனங்கள் இராணி பால் பேரன்பு கொண்டிருந்தனர். வர்த்தகக்கூட்டத்தார் இளவரசனைத் தங்கள் கைக்குள்ளாக்கி இராணியைத் தொலைக்கும் வழி தேடிக்கொண்டிருந்தனர். திலீப சிம்மனுக்கு வயது பன்னிரண்டானதும் இராஜ்யகாரியங்களைச் சிறிது சிறிதாகப் பார்க்க ஆரம்பித்தான்.

இராணி சிக்கிய நாட்டிலிருக்கும் வரையில் இளவரசனைத் தங்கள் கைவசப் படுத்த முடியாதென்று வர்த்தகக்கூட்டத்தார் எண்ணினார்கள். அதற்காக இராணியைச் சிறைப் படுத்த வழிபார்த்திருந்தனர்.

இவ்வாறிருக்க இராணி தனது நாட்டையும் மக்களையும் எவ்வாறு நன்மை யடையச் செய்யலாமென்று ஆலோசனை செய்து கொண்டிருந்தாள், அப்போது ஒரு தூதுவன் ஓடிவந்து "அரசியே! அரசன் கொடுத்த ஓலை இது" என்று ஒரு கடிதத்தை நீட்டினான். அதனை அரசி இருமுறை படித்துப் பார்த்தாள், அதில் சந்திமதி இப்பொழுதே நாட்டை விட்டு விலகவேண்டும். இது இளவரசன் திலீபனது கட்டளையாகு மென்று எழுதியிருந்தது. அதனைப்பார்த்ததும் அரசி உடனே புறப்படத்தயாரானாள், ஆங்கிலப் படைகள் காவல் புரிய அரசி சேகாபுரம் போயினாள். இதனை அறிந்த சிக்கியர் அடங்காத் துயர்கொண்டு வருந்தத் தொடங்கினர். போருக்கு எழ எல்லோரும் ஒன்று கூடினர். ஆனால் பக்கபலமில்லாத காரணத்தால் தங்கள் கோபத்தை அடக்கி யுத்தம் புரியாது விட்டனர்.

பின்னர் அரசி, சேகாபுரத்திலிருந்தும் காசிக்கு கொண்டுபோகப்பட்டாள். அரசிக்கு எப்போதும் சிக்கியக் குடிகளே ஞாபகமாக யிருந்தது. திலீபசிம்மனைப் பற்றியோ தன்

சுகங்களைப் பற்றியோ அரசி எண்ணங்கொள்ள வில்லை. ஆனால் எதை நினைத்தாள்? தன் அருமை நாட்டையும் அதன் குடிகளையுமே. அக்கவலையால் அரசிக்கு மனநோய் தேக நோயாய் மாறிவிட்டது. அக்காலத்திலும் அரசியை ஆதரிப்பாரில்லை. ஜன்னிபாத ஜுரம் அதிகப் படலாயிற்று: அச்சமயத்திலும் இராணியார்,

"பஞ்சநதிப் பிரதேசம் கைநழுவும் காலம் வந்து விட்டது போலும்! அருமைக் குடிகளே! சீக்கிய சிங்கங்களே!! கீர்த்தி மிக்க சிந்து பிரதேசத்தின் மானத்தைக் காப்பாற்றுங்கள். போர் முனைக்கு எழுங்கள். முன்காலத்தில் பாவர் முதல் கிருத்தர் சுருகப் போர்புரிந்து வெற்றி பெற்றார்களே? அவர் வழித் தோன்றிய மக்கள் அல்லவோ நீங்கள்? இராணியார் வெற்றிமாது உங்களை ஆசிர்வதிக்கட்டும்" என்று கூறிக்கொண்டேயிருந்தாள்.

இராணி இறக்கும் தறுவாயில் இருக்கிறாள் என்பதைக் கேட்டுச் சீக்கியக் குடிகள் பின்னும் போரைத் தொடங்கினர். என்றாலும் வலி மிகுந்த வர்த்தகக் கூட்டத்தார் அவர்களை அடக்கி விட்டார்கள்.

இளவரசனைக் கிறிஸ்துவ மதத்தில் சேர்த்து ஓர் ஆங்கிலப் பெண்ணையும் விவாகம் செய்து இங்கிலாந்துக்கு அனுப்பி வைத்தான். மன்னனும் மதிமோசங் கொண்டு அவர்கள் வலையில் சிக்குண்டு ஆடலிலும் பாடலிலும் காலங்கழித்து வந்தான். இராணிக்கு நோய் அதிகமாகவே அவளைக் கப்பலேற்றி இங்கிலாந்துக்கு அனுப்பினர். அவள் சீர்கேடான பிள்ளையின் கண்ணில் விழிக்க வேண்டாமென்று வழியிலே ஆவிநீத்தாள். அம்மாதரசியின் உடலை மண்ணில் புதைப்பின் அம்மண்ணும் தைரியங்கொள்ளுமென்று கடலகத்தில் அடக்கம் செய்தனர்.

பஞ்சநதிப் பிரதேசத்தில் பிறந்து பெரும் வீரத்தாயாய் விளங்கிய மகாராணி சந்திரமதியின் வாழ்வு அன்றோடு முடிந்தது.

கற்பகம்

(தொடர்ச்சி)

T. M. ஸரோஜம்

இஃது இவ்வாறிருக்க தங்கம்மாள் தன் மக்களும் வெகு நேரமாகத் திரும்பி வராத காரணத்தால் வருந்தித்தானே புறப்பட்டு வரவும், வழியில் சிறிது காயம் பட்டு மெல்ல எழுந்து நிற்கும் கற்பகத்தைக் கண்டாள். அவள் விஷயத்தைத் தெரிவிக்கவே ஓவென்றலறி தன் கணவனிருக்குமிடம் ஓடிவந்தாள். அங்கு தன் கணவன் நிலைமையைக் கண்டு ஓலமிட்டனள். அக்கூக்குரலால் பக்கத்துத் தோட்டவேலைக்காரர் ஓடிவந்தார்கள். பின்னர் கந்தசாமி பிள்ளையைத் தூக்கி வீடு கொண்டு சேர்த்தனர். அவர் ஒரு கையும் காலும் எடுக்க முடியாமலும் வாய் பேசமுடியாமலும் 10-நாள் பரியந்தமிருந்து பின்னர் உயிர் துறக்கவும் செய்தார்.

தங்கம்மாளும் அவளிருமக்களும் தனியாக வாழும்படியாயிற்று. தன் சிறிய வரும்படியிலிருந்து கொஞ்சம்பொருள் சேர்க்கலானாள். பக்கத்திலிருந்த ஒரு திண்ணைப் பள்ளிக்கூடத்தில் இரு மக்களையும் அனுப்பினாள். அவர்களும் நன்றாக வாசிக்கவும் எழுதவும் படிக்கக் கற்றுக்கொண்டார்கள். தங்கம்மாளுக்கு தனது பெரிய பெண்ணான பங்கஜத்திற்கு சீக்கிரமாக விவாகம் செய்தால் கவலை தீர்ந்தும் வீட்டிற்கு ஒரு புருஷத்துணை இருக்கும் என்றும் தோன்றியது. அவ்வூரிற்கு 5 மைல் தூரத்துக்கப்பாலுள்ள "ராமபுரம்" என்னும் ஊரில் வசித்து வந்த 20 வயதான ஒரு வாலிபனுக்கு மணமுடித்து வைத்தாள். அவனுக்கு 5 ஏக்கர் நிலமும் ஒரு வீடுமுண்டு. சிறிது கல்வி அறிவும் நற்குணமும் வாய்ந்தவன். பங்கஜமும் தன் கணவனைத் தெய்வமென மதித்துச் சரியான வாழ்க்கைத் துணைவியாயிருந்தாள்.

தர்மபுரியில் தங்கம்மாளும் கற்பகமும் வசித்து வந்தனர். கற்பகம் இப்போது நான்காவது வகுப்புத் தேறினாள். அதற்கு மேல் அங்கே வகுப்பு இல்லாததால் படிப்பை நிறுத்தி விட்டாள். வயதும் 10 ஆனது. ஒருநாள் அவள் தாயாருக்குத் திடீரென ஜுரம் கண்டது. இரண்டு நாட்களில் இறக்கும் தருவாயிலானாள். உடனே பங்கஜத்திற்கு ஆள் அனுப்பப்பட்டது. அவளும் அவள் கணவன் செல்வராஜுவும் உடனே தர்மபுரி வந்து சேர்ந்தனர். வீட்டின் ஓர் அறையில் ஸ்மரணையற்றுப் படுக்கை எல்லாம் ஈ முதலியவைகள் சுற்றப்பட்டுப் படுத்திருக்கும் தன் தாயையும் அவளருகே பெருமூச்சுடன் விழுந்து தயங்கும் தங்கையையும் கண்டு ஐயோ! ஈசனே! என்று அலறினாள், கதறினாள், விம்மினாள் பின்னர் ஒருவாறு தேறித் தாயை, பல முறை உற்று நோக்கினாள். அவள் தன் குமாரியின் வரவை எதிர்நோக்கி விடை பெற்று ஈசன் அருகாமையில் அடைய வேண்டுமென்ற எண்ணத்தைக் காட்டுவது போல் இரு கண்களிலும் கண்ணீர் சோர அருள்மயம் ஜொலிப்பதைக் கண்டாள். இதற்குள் வைத்தியம் செய்பவன் வந்தான்.

அவன் ஏதேதோ குளிகைகளைப் பாலில் கலந்து கொடுத்தான். இரவு சரியாக 11 மணி இருக்கும், தங்கம்பாள் கற்பகத்தை, பங்கஜத்திடமும் செல்வராஜனிடமும் ஒப்புவித்து விண்ணுலகெய்தினாள். கதாநாயகியான கற்பகம் பெற்றோரில்லாச் சிறுமியானாள். இரண்டு வாரம் பொறுத்து, இருவரையும் அழைத்துக் கொண்டு செல்வராஜன் ராமபுரம் வந்து சேர்ந்தான்.

(தொடரும்.)

நமது உலகம்

மிஸ் E. J. ஜானுடைய புத்திரி மிஸிஸ் மரியம் ஈப்பன், திருவிதாங்கூர் மத்திய கூட்டுறவு பாங்கின் நிர்வாக போர்டில் ஒரு அங்கத்தினராக நியமிக்கப் பட்டிருக்கிறார்.

புதிய டில்லியில் ஒரு சிசு சம்ரக்ஷண ஸ்தாபனத்தை ஏற்படுத்த குவாலியர் ரீஜண்டு மகாராணி ஒரு நன்கொடை அளித்திருக்கின்றனர்.

கல்கத்தா பெண்கள் மகாநாடு நவம்பர் 15-ந் தேதி நடைபெற்றபோது பெண்களின் சொத்துரிமை பற்றிய ஓர் தீர்மானம் நிறைவேற்றப் பட்டிருக்கிறது.

வங்காளச் சிறுமிகள் சைக்கள் பிரயாணம் செய்ய முயற்சிக்கிறார்கள். மூன்று பெண்கள் 68 மைல் சென்று திரும்பியிருப்பது இதுவே முதல் தடவையாகும்.

சில தினங்களுக்கு முன் திருவனந்தபுரத்தில் நடைபெற்ற ஈழவர் மாதர் கூட்டத்தில் ஈழவர் மாதர் ஸ்தாபனமொன்று ஏற்படுத்த வேண்டுமெனத் தீர்மானித்திருக்கின்றனர்.

அமாநாத் என்பவனும் அவன் தாயாரும் சேர்ந்து 'பகவந்தி' என்ற பெண்ணை (அமாநாத்தின் பத்னி) வரதக்ஷிணை கொண்டுவராத குற்றத்திற்காக கொலை செய்து விட்டனர். பெண்ணின் தந்தை வழக்குத் தொடுத்தார். எதிரிகள் தண்டிக்கப்பட்டனர்.

வேலூர் முனிசிபல் கவுன்சிலராக ஸ்ரீமதி கன்னியம்மாள் தேர்ந்தெடுக்கப் பட்டிருக்கின்றாள்.

பங்களூர் முனிசிபல் கவுன்சிலராக இரண்டாம் முறையாக ஸ்ரீமதி ஆர். கல்யாணியம்மாள் தேர்ந்தெடுக்கப்பட்டிருக்கிறாள். இந்த அம்மாள் 14 வருஷங்களாக 'ஸரஸ்வதி' என்னும் பத்திரிகையைப் பெண்கள் முன்னேற்றத்திற்காகக் கன்னட பாஷையில் நடத்தி வருகிறார்கள்.

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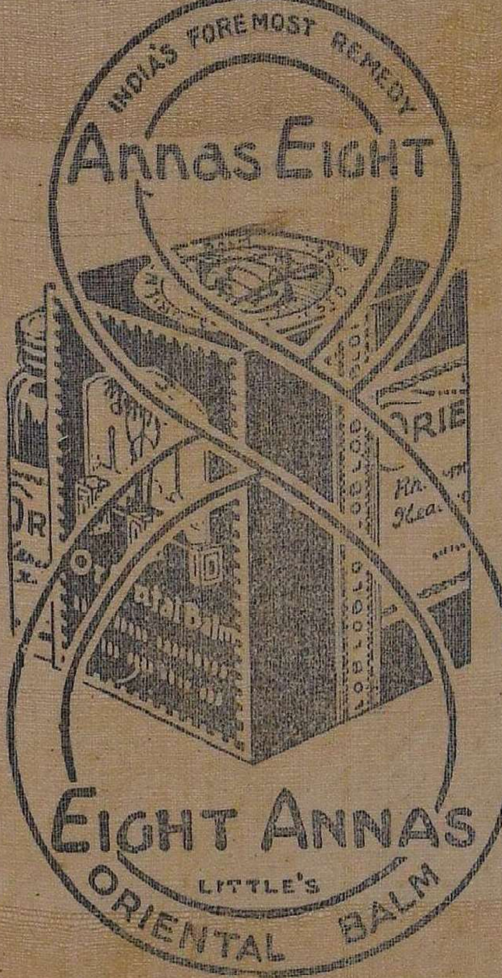

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స్త్రీధర్మ

కాంగ్రెసు సంఘముల యెన్నికలు

స్త్రీలు—హక్కులు

ఈ నడుమ ఆంధ్రరాష్ట్రీయ తరఫున ఢిల్లీ సామ్రాజ్య శాసనసభకు సభ్యులుగ యెన్నుకొనబడిన ఆంధ్ర నాయకులకు బెజవాడపట్టణములో సన్మానము జరిగిన సందర్భమున బెజవాడ భారతమహిళామండలి తరఫున వారలకు వినతి పత్రము సమర్పింపబడినది. స్త్రీలను సంబంధించిన సమస్యలను గూర్చి శాసనసభ్యులయొక్క ధర్మములందు పేర్కొనబడినవి. మరియు స్త్రీలకు సంబంధించిన సాంఘిక లోపములనుగురించి అందు చెప్పుచు, ముఖ్యముగ స్త్రీ పురుషులకు సమానవారసత్వ హక్కులనుగూర్చియు, స్వయంవరము, పరస్పర దాంపత్య విసర్జనా సౌకర్యము, మున్నగువానిని గూర్చియు సమాలోచనచేయుట వారి విధి అని అందు సూచింపబడినది. శారదాశాసనమును ఆచరణలో పెట్టుటనుగూర్చి కృషిసల్పుట అత్యవసరమని మనవి చేయబడినది. కాని ఆంధ్రజాత్యుద్ధరణకై కంకణము కట్టుకున్న విశ్వదాత నాగేశ్వరరావుపంతులుగారు కాని, పాశ్చాత్యదేశపు పరిస్థితులను స్వయముగ గమనించి భారతదేశములో రైతులయొక్కయు పాటక జనులయొక్కయు హక్కులకై పోరాడు, గిరి, రంగా గార్లుగాని దేశమునకు రాజకీయ స్వాతంత్ర్యమును సమకూర్ప కంకణబద్ధులైయున్న సత్యమూర్తి, కుమారస్వామిరాజా, అనంతశయనం, వెంకటాచలముశెట్టి గార్లుగాని వినతి పత్రములో నుదహరింపబడిన యేముఖ్యవిషయమును గూర్చియు ఇదమిద్ధమని తమ అభిప్రాయములను తెలుపక పొడిమాటలతో ప్రత్యుత్తరము లిచ్చియుండుట చూడ కడుచిత్రముగనున్నది. అనుకూలముగ చెప్పవలసిన నిర్బంధము కూడలేదు. అవును కాదు అని తెలుపలేకపోవుట మిక్కిలి శోచనీయము. స్త్రీలహక్కుల విషయమైపై ఒక్కమాటకూడ చెప్పియుండలేదు.

ఆంధ్రరాష్ట్రీయ పక్షమున భారతకాంగ్రెసు స్థాయిసంఘమునకును రాష్ట్రీయసంఘమునకును త్వరలో కాంగ్రెసు యెన్నికలు జరుగనున్నవి. అఖిలభారత సంఘమునకు వారలతోకలసి సభ్యులెన్నుకొనబడుదురు. గడచిన స్వాతంత్ర్యసంగ్రామములో ఆంధ్రదేశమునందు పురుషులతోపాటు స్త్రీలును ముందంజవేసి త్యాగము చేసియున్నారు. లోకములో ఎవరిలాభమునకై వారు పోరాడవలయునుగాని కేవలము ఇతరుల అభిమానము

పై ఆధారపడివుండరాదు గదా! స్త్రీల హక్కులనుగూర్చి కాంగ్రెసు సంఘములు తమ దృఢమైన అభిప్రాయములను తెలుపనిచో శాసనసభ్యులు స్త్రీలహక్కులను గూర్చి పోరాడెదరనుటకల్ల. కాంగ్రెసు స్థాయిసంఘములలో స్త్రీలు పలుకుబడి సంపాదించుట అవసరమైవున్నది. రాబోవు కాంగ్రెసు యెన్నికలలో స్త్రీలను స్త్రీవుద్యమాభిమానులను సభ్యులుగ యెన్నుకొనబడునట్లు ప్రయత్నములు చేయవలెను. దేశములోని జనసంఖ్యనుబట్టి సగముమందియైన స్త్రీలను సభ్యురాండ్రుగ యెన్నుకొనుట ధర్మమైయున్నది. జిల్లా కాంగ్రెసు సంఘములయొక్కయు రాష్ట్రసంఘముయొక్కయు సభ్యులెల్లరును ఎన్నిక సందర్భమున పై నుదహరించిన అభిప్రాయమును చిత్తగించి ఓట్లనీయవలసినదనియు స్త్రీలను స్త్రీయుద్యమాభిమానులను విశేషముగ సభ్యులుగ యెన్నుకొనవలసినదనియు మామహిళాసంఘముల తరఫున ప్రార్థించుచున్నాము.

ఆంధ్రరాష్ట్రీయ కాంగ్రెసుసంఘము ఎన్నికలు

స్త్రీలకు జరిగిన అన్యాయము—స్త్రీల కర్తవ్యం

ఈనెల 11-వ తారీఖున బెజవాడలో సమావేశమైన నూతన ఆంధ్రరాష్ట్రీయ కాంగ్రెసు సంఘము శ్రీ ప్రకాశంగారిని అధ్యక్షులుగా యెన్నుకొని తక్కిన కార్యనిర్వాహక వర్గాన్ని క్యాబినెటు పద్ధతి ప్రకారం అధ్యక్షులు ఎన్నుకొనుటకు తీర్మానించినది. 14 మంది (అధ్యక్షులు గాక) కార్యనిర్వాహకులు. వారిలోనే ముగ్గురు కార్యదర్శులు, కోశాధిపతి ఉండవలెనని కమిటీ ప్లాను చేయునపుడు ఉపాధ్యక్షస్థానం కూడా ఉంచమని కోరాము. క్యాబినెట్టు శిష్టం ప్రకారం ఉపాధ్యక్షు లుండడానికి వీలులేదని పెద్దలందరు చెప్పినారు. అంతకు ముందే ఉపాధ్యక్షస్థానం ఉండేయెడల ఆ స్థానమును, కార్యదర్శులలో నొక స్థానమును స్త్రీలకిమ్మని అధ్యక్షులవారిని అడిగిఉంటిమి. కమిటీలో ఉపాధ్యక్షస్థానం అంగీకరింపబడని తర్వాత మరల అధ్యక్షులవారితో కార్యదర్శులలో ఒక స్త్రీని తీసుకొమ్మని గట్టిగ మనవి చేశాము. అప్పుడుమాత్రం ఆలోచిస్తామన్నారు. కాని చివరకు సున్నచుట్టారు. ముగ్గురు కార్యదర్శులలో నొక స్త్రీని తీసుకోకూడదా? స్త్రీలకు సమాన గౌరవాధిక్యతలు చూపవలసిన యావశ్యకత, అవ్వాత గల ఈరోజులలో ఇట్టిపద్ధతి ఎంతవరకు న్యాయమో ఆలోచనీయము.

సత్యాగ్రహసమరంలో వేనవేలు బాలవృద్ధులగు స్త్రీలు జైళ్ళకువెళ్లి సడలని ధైర్యసాహసాలతో పురుషులతోపాటు కష్టాలుపడి దేశానికి సేవాత్యాగములు చేసిన వారు నేడు కార్యదర్శినీ స్థానాని కర్హులు గాకపోవడం విచారణీయము.

అధ్యక్షులవారు రాబోవు కొన్నిలు ఎలెక్షను ప్రచారంలో పురుషులవలె స్త్రీలకు సకలవిధాల మంత్రాంగం నడిపి కార్యం సాగించడానికి అవకాశముండదని తలచారు కాబోలు. అవిధంగా చూచినను మొన్న అసెంబ్లీ ఎన్నికల సందర్భంలో రాయలసీమలో వేదాంతం కమలాదేవిగారును, తదితర జిల్లాలలో

మరికొంతమంది స్త్రీలును సల్పిన కృషి, చేసిన సేవ ఏపురుషుని సేవకు తీసిపోతుంది? పురుషులకు ఎక్కువ సేవజేసే అవకాశం, అఖండ శక్తిసామర్థ్యాలుంటే, స్త్రీలకుకూడా ఏ కించిత్తో అట్టిశక్తి సామర్థ్యాలు లేకపోలేదు. జాయంటు కార్యదర్శులుగా నుండి పురుషులు నిర్వహించే కార్యాలు స్త్రీలును నిర్వహింప లేకపోరు. అసలు కార్యదర్శులుగా సాంబమూర్తి, గోపాలరెడ్డిగార్లలో నెవరినో యొకరిని తీసుకొని, మా స్త్రీలలో కమలాదేవిగారినో, రుక్కమ్మగారినో తీసుకోనుండకూడదా? శ్రీ సాంబమూర్తిగారుగాని, గోపాలరెడ్డిగారుగాని కార్యదర్శులలో నొకరుగా లేనంతమాత్రాన కార్యనిర్వాహక వర్గంలోనుండి ఎన్నికల కార్యవిధానంలో శ్రద్ధవహించి ప్రాముఖ్యంతో పనిచేయకుందురా? మీరుకూడా అంతేగదా యని అంటారేమో! అవును, మేముకూడా కార్యదర్శులలోగాని, కార్యనిర్వాహక వర్గంలోగాని లేనంతమాత్రాన కాంగ్రెసు ఆజ్ఞలను ఎప్పుడు శిరసావహింపక పోము. ఇట్టి పదవులున్నను లేకున్నను సర్వదా బద్ధులము కాని వేదికలపై ఉపన్యాసాలలోను- మాటలలోను తప్ప కార్యంలో సమానత్వాన్ని చూపలేక పురుషుల సంకుచిత నిర్లక్ష్యభావం మాసభ్యతను గౌరవాన్ని నిలబెట్టుకొనుటకు ప్రోద్బలపరుస్తున్నది. అసభ్యులతో కలిసి 15 మంది గల కార్యనిర్వాహక వర్గంలో సభ్యులుగానైనను ఇద్దరు స్త్రీలను తీసుకోకపోవడం శోచనీయము. బలవంత మాఘుస్నానంగా ఎట్లాగో ఒక స్త్రీని కార్యనిర్వాహక వర్గంలోనికి తీసుకొని మహా ఉదారం చూపినారు. ఈఅన్యాయం ఇక్కడేకాదు. అఖిలభారత కాంగ్రెసు సంఘంలోనే జరుగుతున్నది. అటువంటపుడు ఇక్కడజరుగడంలో ఆశ్చర్యమేమున్నది. సేవాదీక్షతో నిరాడంబరంగా కాంగ్రెసు విధానాన్ని కొనసాగించే పవిత్రోద్దేశంకంటే మాకీపదవులు హోదాయనిగాని గౌరవప్రతిష్ఠలనిగాని కాదు. ఎవరిహక్కు అనుభవాలకోసం వాళ్లు పోరాడేదినాల్లో మాహక్కును, అధిక్యతను పోగొట్టుకోవటం భావ్యంగా తోచక అడుగుతున్నాము.

అఖిలభారత కాంగ్రెసుసంఘముయొక్క ఎన్నికలనుగూర్చి కూడా ఒకమాట. ఈ ఎన్నికలలో స్త్రీలు నెగ్గలేకపోవడం ముఖ్యంగా మా అజాగ్రతయేను. సింగిల్ ట్రాన్సుఫర్‌బులువోటు పద్ధతిప్రకారం ఎన్నిక జరుగుతూందని తెలిసికూడా అందరివలె ముందుజాగ్రతపడి ఓట్లభిక్షను యాచించి ఒకముఠాను తయారు చేసుకోనందున మాలోనిల్చినవారు నెగ్గలేక పోయారు. అసలు నిల్చినవారు కూడా అసందర్భముచే ఆనాడు రాలేకపోవడం ఒక కారణం అయింది. వారు వచ్చియున్న పర్యవసానం ఎట్లుండెడిదో? పిచ్చిగాని, అభ్యర్థిగానిల్చి పోలింగుకు హాజరైవున్న హరిజనుడేమయ్యాడూ? మొత్తంమీద ఇదంతాచూస్తే ఒకటి కనిపించింది. సమయంవచ్చేవరకు "ఎవరికివారే యమునాతీరే" అని. కావున సోదరీమణులు కాంగ్రెసు నూతన విధానాన్ననుసరించి తగిన కట్టుదిట్టాలతో ఇప్పటినుంచి ప్రతిజిల్లాలోను పావలాసభ్యులను (స్త్రీ పురుషులందరిని) విరివిగా చేరిపించి రాష్ట్రీయ సంఘమునందు 100 మంది సభ్యులలో కనీసం 10 మంది స్త్రీలైనను రాగలిగిన కృషి చేయకోరుతాను. మన సభ్యతాస్థానాన్ని మనమే నిలుపుకోవలసి ఉన్నది బలమున్నగాని గౌరవనీయులుగా నెన్నబడరని గమనింతురుగాక!

కార్యదర్శులలో స్త్రీలలో నొకరిని తీసుకొని సమానగౌరవాన్ని చూపనందుకు, స్త్రీల ఆత్మగౌరవానికి భంగకరమని తలచి నేను నా ఆంధ్రరాష్ట్రీయ సభ్యత్వానికి రాజీనామా పంపుతున్నాను. తక్కిన నాసోదరీమణులుకూడా పురుషుల నిరాదరణను గ్రహించి స్వాతంత్ర్యశక్తిని నిలబెట్టుకొనుటకు తమ రాష్ట్రీయసభ్యత్వానికి రాజీనామాలిచ్చి అసమ్మతి చూపుదురని ఆశిస్తున్నాను.

పొణకా కనకమ్మ

బెజవాడ

ఇందిర అనాథ శిశుశరణాలయము

అధ్యక్షులు:—దరిశి చెంచయ్యగారు, బి. యస్. సి. (యూటా) మదరాసు.
కార్యదర్శిని, విచారణకర్త్రి:—శ్రీమతి తుర్లపాటి రాజరాజేశ్వరమ్మగారు, బెజవాడ.
కార్యనిర్వాహక సంఘసభ్యులు:—

మ. రా. శ్రీ. తుర్లపాటి వెంకటేశ్వరరావుగారు, బారిష్టరు, బెజవాడ.
ఆరెకపూడి రామనాథం చౌదరిగారు, బి. యే. బి.ఎల్., బెజవాడ.
భండారు వీరరాజేశ్వరరావుగారు, బి. యే. బి. యల్., బెజవాడ.
శ్రీమతి దరిశి సుభద్ర చెంచయ్యగారు, మదరాసు.

దురదృష్టవశమున గర్భముదాల్చి రహస్యభరముకొనుచు, తమ శిశువులను యితరు లెవరికిని తెలియకుండ వదలివేయ నుద్దేశించిన, అనాథస్త్రీల సౌకర్యార్థము పై శరణాలయము ది 1-8-33 న తెరువబడినది. ఇచ్చట శిశుపోషణముగూడ జరుపబడును. అట్టి సహాయమును యిప్పటికి యెనిమిదిమంది స్త్రీలు పొంది శిశువులను శరణాలయమున కిచ్చివేసిరి. ఆంధ్రదేశమున సంఘసేవచే పేర్గాంచినవారును, శరణాలయ విచారణకర్త్రియునగు శ్రీమతి తుర్లపాటి రాజరాజేశ్వరమ్మగారు యెల్లప్పుడును శిశువులను మాతృప్రేమతో చూచి యాదరించుచుందురు. వారి యాజమాన్యమున శరణాలయము ప్రజానురంజకమై వర్ధిల్లుచున్నది. సహాయార్థ మిచ్చటికి వచ్చువారి వివరముమంతయు అతిగూఢముగ నుంచబడును. కాన, అట్టివారు భయపడ నవసరములేదు. సహాయము కావలసినవారు యీక్రింది చిరునామా గలవారికి వ్రాసిన వివరములు తెలుపబడును.

శ్రీమతి తుర్లపాటి రాజరాజేశ్వరమ్మగారు
కార్యదర్శిని,
ఇందిరా అనాథ శరణాలయము
గవర్నరుపేట, బెజవాడ.

వేదవతి

అవంతీపురంబున కుశధ్వజుండను రాజేంద్రుండుండెను. అతఁడు పరమభాగవతాగ్రేసరుఁడు. ధర్మప్రవర్తనగలిగి రాజ్యరమ నేలుచు, శ్రీ భగవత్పాదారవింద ధ్యానాసక్తుఁడై యేవేళ నేమఱక నతిథుల నభ్యాగతుల సంతృప్తిపరచుచుండెను.

ఆ రాజన్యశ్రేష్ఠునకు చిరకాలము పుత్రులు లేనికారణమున నాతఁడనేక తపోదానవ్రతాదుల సల్పుచుండెను. తుద కీశ్వరానుగ్రహమున నొక కుమారిక గలిగెను. నరపతి యాకన్నియ నల్లారు ముద్దుగాఁ బెంచి పుత్రులు లేనికారణమున నామెకు సర్వశాస్త్రములందును శిక్ష యొసంగెను. ఆమె పేరు వేదవతి.

ఆమె యసమానరూపలావణ్యవిజితరమాదేవియై, చిన్ననాఁట చెలికత్తెలతో నాడుకొనుచు, గురువు లుపదేశించిన రీతి విద్యాభ్యాసమొనర్చి సకలశాస్త్ర పారంగతురాలయ్యెను. గజారోహణ తురగారోహణ ధనుర్విద్యలయందారితేరెను. వేదాంతవిజ్ఞాన మామెకు వెన్నతో బెట్టినదాయెను. ఇట్లాకన్నియ కౌమారదశను విద్యాభ్యాసము పూర్తికాగా, నవనవోత్ఫుల్ల కుసుమ నికర విరాజితయగు వసంతలక్ష్మివోలె నవయౌవనవతియై మెఱుపుతీగచందంబున వెలుఁగొందుచుండెను. రాజోత్తముఁ డామె సౌందర్యాతిశయమునను, విజ్ఞానమునను, సుగుణములకుఁ దగిన వరుఁడు శ్రీమన్నారాయణుఁడు దక్క నితరు లామెకు సాటిగారని తలంచి యామెను పుండరీకాక్షునకొసఁగి పాణిగ్రహణము చేయింప నిశ్చయించెను.

ఎందఱో రాజకుమారులు, రూపజితమదనాకారులు, ధనపతి సమాన సంపద్విరాజితులు, వచ్చి వేదవతి కరగ్రహణము గోరిరి. కాని రాజు, వారామెను సాటిగారని దలచి మిన్నకుండెను. అంతట దంభుఁడను నొకానొక దానవాగ్రేసరుఁ డామె రూపలావణ్యాదుల విని యామె నెట్లయినఁ జేపట్టఁగోరి కుశధ్వజునికి వర్తమానమంపెను. రాజరాజేంద్రులకు గూడ నియ్యకొనక దానవాధమునకు బాలికనొసంగ సమకట్టియున్న యాతఁడా దైత్యున కిచ్చునొడఁబడునా? ఇట్లు ప్రత్యాఖ్యాతుఁడై యాదనుజేంద్రుఁడు, తన కాలమున తానే జగదేకవీరుఁడై చరించుచుంట నా యవమానము సహింపనోపక రాజుపై పగ సాధించుకొన గోరి యొకరేయి నా రాజు తన మేడను సుఖనిద్రజెందియుండఁగా మాయావి గనుక, మాయరూపమున నాతని మేడసొచ్చి యాతని తన కరవాలమునకు బలిజేసెను. పరమ పతివ్రతాతిలకమగు నాతనియర్ధాంగియు నాతనితో సహగమనముజేసి పుణ్యలోకమున కేగెను.

అంత వేదవతి, తన నిమిత్తము తన తండ్రియనువుల బాసినందున నాతని యాత్మఁ దృప్తిపరుపఁగోరి సకల విభవముల దృణీకరించి, హిమాచలమున కరిగి తపముజేయఁదొడఁగెను. ఇట్లుండ నొకనాఁడు ప్రచండ

శాసనుఁడగు దశకంఠుఁడు, దిగ్విజయార్థము బయలువెడలి దశదిశల గెలిచి విజయోత్సాహపూరితుఁడై మరలి వచ్చుచు దుర్గమహిమవత్ప్రాంత కాంతారముల నొకింత విశ్రమించి వినోదించుచుండెను. అత్తఱి, కృష్ణాజి నాసీనయై, వల్కలాంబరధారిణియై, భసితాంగరాగయై రుద్రాక్షమాలాలంకృతవక్షయై యోగసమాధి మగ్నయై యపరభవానీదేవియో యన తేజఃపుంజపరంపరతో విరాజిల్లుచున్న వేదవతి రూపలావణ్యాదుల నవలోకించి యచ్చెరువంది, తన దుర్విపాక తపఃఫలంబన నామెను జేపట్ట నెదగోరి యిట్లనెను "యువతీమణీ! నీవెవ్వరవు? నీ తలిదండ్రులెవారు? నీభర్త యెవ్వఁడు? నీ వాసస్థలంబెయ్యది? సర్వాంగసుందరశోభితవైన నీవీవనదేవ వోలె వెలుఁగొందుచున్నావు. సకల భోగభాగ్యములచే సఫలమునొందఁదగు నీ నవయౌవన కోమల గాత్రమును నిట్లేల దుష్కరతపంబున నమ్మసేసెదవు. నీకీ కాలానర్హమగు వేసమెక్కడ దాపురించెను? ఎట్టి జితేంద్రియుల చిత్తమునైనఁ గరఁగింపజాలు నీ సౌందర్యము నిట్టి తరుణమున నడవి కాచిన వెన్నెలవోలె నీరీల వ్యర్థమొనరింపఁదగునా?" యన, వేదవతి యాతని కాతిథ్యమొసంగి యుచితాసనాసీనుం జేసి యిట్లనెను :—

"ఆర్యా! నేనలంక్రప్రభావుఁడగు కుశధ్వజమహారాజు పుత్రికను. నన్ను వేదవతియందురు. భక్తజన పారిజాతుఁడగు నారాయణుని తనకు జామాతగనొంద మాతండ్రి కోరుకొనియెను. కావున దేవదానవగంధర్వ కిన్నర నరావనీనాథు లనేకులు నన్ను వరింపఁగోరి తన్నడిగినను నాతఁడు సమ్మతింపఁడాయెను. ఆకారణమున దంభుఁడను దానవాధముఁడు గాఢనిద్రయందుండిన మాతండ్రిం దెగటార్చి పోఁగా మాతల్లి భర్తృదుర్మరణముచే దారుణ దుఃఖరాశింబోఁగులలేక నాతనితోఁ సహగమనము చేసెను. కన్నతండ్రి హృదయేప్సితము దీర్చి యాతని యాత్మకు నిర్మలానంద ప్రశాంతము లొనఁగూర్చు నిమిత్తము శ్రీమన్నారాయణుని గూర్చి తపమాచరించెదను. అతఁడే నా మనోనాథుఁడు. అతనిదక్క నే నన్యుల వరింపను. అతని బ్రసన్నుఁజేయుటకే నేనీ తపమొనర్చుట," యని పలికెను.

వేదవతి యవివాహితయని దెలియవచ్చినంతనే, దశాననుఁడు తన పదిమోములందును చిరునవ్వొలయ తన మనోగతమీడేరినట్లే యనుకొని నల్లనవామె దరిజేరి మృదువాక్యముల, "నవయౌవనశోభావతీ! వేదవతీ! నిరర్థకముగ నీ యౌవనమును వృథపుచ్చకుము. నీది పిచ్చితలంపేగాని, నెరవేరఁదగిన యభీప్సితముగాదు. నీవీ జన్మమునందేగాదు వేయి జన్మములకు దలకిందుల దపమాచరించితివన్నను దామోదరుఁడుద్వాహమాడుట కల లోనిమాట. నన్ను నమ్ముము. అహాహా! ఇదేమి వింత! మానవ కాంతయట రమానాథుఁ జేపట్టుటయట, భళి భళీ! సకల విద్యావిచక్షణవగు నీకీమాత్రము దెలియదే. నీవు వట్టి బేలవు, నీ యీ యున్మాదముడిగి నెమ్ము. నేను చంద్రహాసనోద్దండమహితదండధరుండనగు, రావణాసురుడను, లంకాపురాధీశ్వరుఁడను, ముజ్జగముల నవలీల గెలిచినవాఁడను. ముక్కంటి భక్తుఁడను; దిక్పాలులెల్లరు నాకనుసన్న మెలంగుదురు. దౌర్భాగ్య

వాపోదరుండగు నా విష్ణువు గిష్ణువు నాముందర నిలువగలరే? బ్రహ్మాస్త్రముముందర శలభ మెంతమాత్రము. యువతీ! నీవు నన్ను భర్తగజేకొంటివేని, యలకాపురిం బెగడు లంకాపురికధీశ్వరివై, సకల సామ్రాజ్య వైభవంబుల సుఖింపగలవు రమ్ము" అని వచించెను.

ఆ మాటలకు, వేదవతి తోకద్రొక్కిన త్రాచుపామువోలె యదరిపడి కోపోద్రేకమున మేఘగర్జన స్వరమున వానిని జూచి, "ఓరీ రాక్షసాధమా! నీవు త్రిలోకముల జయించిన నేమి త్రిమూర్తుల చెరబట్టిన నేమి, నీతిలేని శౌర్యము కాల్పనే! ఛీ తుచ్ఛుడా దూరమునకు నెట్లుము. నీవంటి పాపాత్ములం జూచినను పాపము జుట్టుకొనును. పతివ్రతల భంగపరచుట పాడిగాదు. శ్రీమన్నారాయణుని దివ్యనామాక్షరములపై కరుగని నా మనస్సు కఠినశిలగాని వేఱొండుగాదు. ఇంతకు నిన్ననసేల? నీ రాక్షసత్వమే నీబుద్ధిని దెలియజెప్పుచున్నది. నా విషయమై యిక నీవు తలపెట్టక నీదారిని బొమ్ము. ఇక వాగవల" దని యదలింపగా, వాడు మదోన్మత్తుండును, నిర్జనఘోరకాంతారమున యొంటి జరించు నాకాంతను బట్టుట యెంతయని దలంచి యామె శిరోజముల బట్టుకొనెను.

తత్క్షణము వేదవతి కన్నుల విస్ఫులింగములు రాల రోషకషాయితాక్షియై మండిపడుచు దశకంధరు జూచి, "దైత్యాధమా! నీకింత సాహసమా, నీవు బలాత్కరించి పైబడినను నేను నీకు వశనౌదునని తలంపకుము, ఈయడవి నొంటినున్నానని గదా నీవిట్లు సాహసించునది. ముమ్మూర్తులు వచ్చినను నన్ను వశముజేయలేరు. నీవేపాత్రము. ఇంతకాలము పరమపవిత్రజీవితము నెరపితిని. పరమేశ్వరు పాదకమలము లర్చించితిని. ఇప్పుడు నీపాపకరస్పర్శచే నాకపవిత్రత కలిగినది. ఇదిగో నా మేను రాసెద. నా మరణమునకు నీవిప్పుడు కారణభూతుండైనందున నేను నీ మృత్యువునకు కారకురాలనయ్యెదను." అని శపథముచేసి, అతండు తాకిన కేశపాశముల త్రెంచివైచి యగ్నిగుండమున దూకి తన భౌతికాంగమును వైశ్వానరునకాహుతి గావించి కీర్తికాయురాలయ్యెను.

రావణుండామె వైరాగ్యమును మది మెచ్చుకొనెను. తనువు వాసిన యాకాంత తన మృత్యువునకెట్లు కారణమగునని యాతఁడు చింతింపడయ్యె. త్రిలోకముల జయించి పరమేష్ఠిని మెప్పించి దేవతలచేతను చావకుండునట్లు వరమువడసిన తన్నొక యబల యేమిచేయగలదని లోలోన నవ్వుకొనెను. అయినను నామె మాటలలోని విశ్వాసము బరిశీలింపనెంచిరో లేక నామెను బొందలేక బరితపించిరో నాదుర్మదాంధు డందుండి కదలక జూచుచుండెను. వేదవతీపవిత్రగాత్రము భస్మీభూతమగుడు నింగినుండి పుష్పవర్షము గురిసెను. దివిని దేవదుందుభులు మ్రోగెను. పుష్పవృష్టినుండి యొక కమల మావిర్భవించెను. తత్సరోజ మధ్యమునుండి బాలచంద్రునివోలె షోడశకళలతో శోభిల్లు నొక బాలికామణి యుదయించెను. ఆమె కమలగర్భ యనంబరగి యా రాక్షసపతిచే నాతని నివాసమునకు దీసికొనిపోబడియెను. సూర్యాంశుకమువోలె ప్రకాశించు నామెను మంత్రులు గాంచి విస్మితస్వాంతులైరి. దైవజ్ఞులామె సాముద్రికాది లక్షణముల బరిశీలించిచూచి,

"ఓ రాక్షసేంద్రా! ఈమె సర్వలక్షణ సమన్వితయై విరాజిల్లుచున్నను భవత్కుల నిర్మూలనకారిణియగును. కావున నీమె నిందుంచఁజన"దనఁగా విని, రావణాసురుఁడామెను సముద్రమున బారవైచెను. ఆమె భూమిలో జొచ్చి యజ్ఞార్థమై దున్నబడిన పొలమునందు హలముఖమున నుద్భవించఁగా జనకరాజామెను దీసికొని సీతాదేవియని పేరిడి పెంచెను. పూర్వజన్మమందు వేదవతీ నామాంతరమున విఖ్యాతయైన యీదేవియే, శ్రీమద్రామాయణంబున శ్రీరామునికి భార్యయై రావణ మరణమునకు రక్కసుల నిర్మూలనమునకు గారణభూతయయ్యెను. అహా! మహాత్ముల కసాధ్యములు గలవే!

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